







Fraternally
Yours.
A. B. Grosh,

CONDUCTOR AND GUIDE.



A

MANUAL

OF

ODD-FELLOWSHIP:

TEACHING

ITS ORIGIN, HISTORY, PHILOSOPHY, PRINCIPLES,
AIMS, GOVERNMENT, DEFENCE, THE LES-
SONS OF EACH DEGREE, AND THE
DUTIES OF EVERY STATION AND
OFFICE IN THE ORDER.

CONFORMED TO THE

New Ritual

AND TO THE LATEST LEGISLATION.

TO WHICH ARE ADDED

ODES AND MUSIC FOR SPECIAL OCCASIONS, AND
USEFUL BUSINESS FORMS.

*Embellished with Portraits of Grand Secretary Jas. L. Ridgely, and
of the Author, and with Engravings of the Emblems, Etc.*

BY REV. A. B. GROSH,

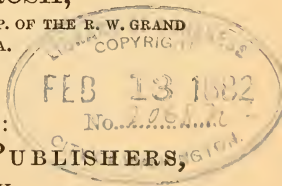
P. G. OF THE R. W. GRAND LODGE, AND P. C. P. OF THE R. W. GRAND
ENCAMPMENT OF PENNA.

NEW YORK:

CLARK & MAYNARD, PUBLISHERS,

734 BROADWAY

1882.



HS 981
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1882.

ENDORSEMENTS OF THE MANUAL.

BY OFFICERS AND MEMBERS OF THE G. L. U. S.

Session of 1852.

THE undersigned, members of the Grand Lodge of the United States at its annual session, 1852, hereby recommend to the brethren at large, the Manual of Odd-Fellowship of Bro. P. G. A. B. Grosh as a complete and faithful history of the Principles, Instructions, Work, and Organization of the Order. It is full and accurate in its details, harmonious in conception and execution, and its instructions may be confidently relied upon as correct. It is a work that should be in the hands of every brother desirous of having an intelligent comprehension of Odd-Fellowship.

Signed by 67 Grand Representatives from 27 jurisdictions, (nearly the whole of that G. L. U. S.,) including PAST GRAND SIRE WILDEY, and 7 other (now) P. G. Sires, 2 P. D. G. Sires, 2 P. G. Chaplains, &c

ENDORSEMENTS IN 1867 AND 1868.

"I have always regarded it as by far the best book on Odd-Fellowship ever published." BRO. N. C. NASON, Grand Scribe of Grand Enc't, Ill., and editor of the "Memento," Peoria, Ill.

"I have always looked upon your Manual as the best work of the kind published on the subject-matter of Odd-Fellowship." BRO. J. B. ESCAVILLE, G. Sec. G. Lodge of Md. Since deceased.

"I am free to say that it is by far the best book [on Odd-Fellowship] that I have seen." BRO. J. W. BRADFORD, G. Sec. G. Lodge of Texas.

"I shall take pleasure in commending the Manual to all who are interested in the literature of our Order." BRO. W. C. EARL, G. Sec. G. Lodge of Ohio.

"It is worth all other books combined, which have been published in exposition of Odd-Fellowship." REV. BRO. W. J. CHAPIN, Editor of the (O. F.) "Olive Branch," Chicago, Ill.

Extract from a letter to Bro. Fred. D. Stuart, afterward Grand Sire. Since deceased.

"If you refer to text-books, I am free to say that *the Manual by Bro. A. B. Grosh has no equal*, and that I consider it a great acquisition to the brotherhood." BRO. JAS. L. RIDGELY, G. Sec. to G. L. U. S., and Author of "History of American Odd-Fellowship."

Many similar endorsements of that period could be added.

ENDORSEMENTS IN 1871.

"The Improved Manual by Bro. A. B. Grosh is, in my judgment, both in design and execution, exactly the thing that our Order needs, and should be in the hands of every Odd-Fellow."

REV. BRO. I. D. WILLIAMSON, D. D., late G. Rep. and G. Chaplain to the G. L. U. S. Since deceased.

CHICAGO, Ill., Sept., 1871.

"The Undersigned, Past and Present Officers and Members of the R. W. G. L. U. S., I. O. O. F., hereby recommend the 'Odd-Fellow's Improved Manual,' by Bro. A. B. Grosh. * * * * Its history of Odd-Fellowship is correct, and its statements of our principles, teachings, operations, and organizations are full and clear in details, systematic in arrangement, and excellent in style and spirit. Brothers of every degree and office will find it a reliable teacher and correct guide; and all who wish to learn the aims and objects, measures and workings of our Order, will find them truly set forth in this comprehensive Manual."

(Signed,) FRED. D. STUART, Grand Sire.

C. A. LOGAN, Deputy Grand Sire; since G. Sire and now P. G. Sire.

E. D. FARNSWORTH, Past Grand Sire.

JOHN W. STOKES, G. Rep. of Pa.; since G. Sire, and now P. G. Sire.

ENDORSEMENT OF ENDORSEMENTS.

BY THE "SOVEREIGN GRAND LODGE, I. O. O. F."

Session of 1879.

A Censure.—In 1877 a Committee of the G. L. U. S. censured, as illegal, the publication of the Manual. In 1878, the G. L. U. S. appointed Bros. Havenner and Given, of D. C., and Rawlings, of Md., a Committee to examine the case. In 1879 that Committee *unanimously reported and the Grand Lodge voted, this:*

Revocation of the Censure.—"The Special Committee * * * * have given the subject special consideration, * * * * and from this investigation have come to the conclusion that a grievous wrong has been done BRO. GROSH, and that common justice demands that his vindication should be, as far as possible, as extensive as his condemnation; * * * that BRO. GROSH should be freed and vindicated from any and every charge affecting his character as a man and an Odd-Fellow."

In that Report, *adopted by the Sovereign Grand Lodge*, occurs the following:

ENDORSEMENT OF ENDORSEMENTS.

"That THE MANUAL OF BRO. GROSH HAS ACCOMPLISHED GREAT GOOD FOR THE ORDER, is attested by the commendations of brethren high in rank, bright in intellect, and beyond question of well balanced minds and judgment. That BRO. GROSH has taken due precaution to publish nothing that is illegal or improper, is evidenced by the circumstance that scarcely a change has been made, (nor was the original Manual offered for sale,) until he had fortified his work by the endorsement and approval of prominent members of the Order, embracing Grand Sires, Past Grand Sires, Officers and members of this Grand Body."

Journal Sov. G. L., 1879, pp. 8036 and 8037.

TO THE READER.

THE original Manual embodied results of ten years of arduous labor and experience in the Order, supplemented by valuable aid and suggestions from older and more experienced brethren. Later editions were further improved by the friendly criticisms and advice of many brethren, high in office and proficient in the work and usages of the Order. Each issue was designed (as is this thoroughly revised edition,) to fully inform *all* who desire to know what Odd-Fellowship is, what are its aims and objects, and its modes and means for accomplishing them; and to instruct Odd-Fellows themselves in all their duties and privileges, and to aid them to a knowledge of the history and principles of the whole Order. Thus each issue of the work, as also its present appearance under a *new title*, was the result of numerous progressive changes in the Order itself; and each successive edition, in turn, met warm welcome and hearty commendations from our ablest, best, and most eminent brethren in the Grand Lodge of the United States, and in many of our State Grand Bodies—some of whom aided us to make it, what it has been for many years, the “Standard Work of the Order.”

But “CHANGE” inheres in all human institutions, and is an essential in all progress. And as Odd-Fellowship

ever has been and "is a progressive institution," the Manual must keep pace with the advances of the Order, if it would merit and retain the high praise bestowed on it by some of our highest officials and ablest brethren, as "A RELIABLE TEACHER AND CORRECT GUIDE."

We respectfully urge your special attention to the following most important of the many improvements in this edition :

HISTORICAL.

1st. The history of Odd-Fellowship is now prefaced with an interesting statement of its possible (if not probable) origin—tracing it up through the earliest burial societies of Great Britain, to the early secret assemblies of Christians in Rome.

2d. The history of the Order in America has lately been much enriched by the researches of our venerable Historiographer and his able co-laborers.* The history in the Manual has been condensed and re-written to include some interesting details given in Bro. Ridgely's work.

3d. A history of the Order since 1868 has now been added—thus making our brief historical outline complete, from the earliest probable origin of our measures of relief and objects, down to 1881—the present year.

THE NEW RITUAL.

The secret work of the Order in use since 1845, having been superseded and abolished by that adopted at

* "History of American Odd-Fellowship. The first decade. By James L. Ridgely, Historiographer, Baltimore, Md. Published by James L. Ridgely, by authority of G. L. U. S., I. O. O. F., 1878." Pp. 528, 8vo. Illustrated by 52 portraits and other engravings.

the session of our Sovereign Grand Lodge, at Toronto, Canada, in 1880, all the degree lessons of the Subordinate Lodge and Encampment have been revised and changed in this edition, to correspond with the "new work." Every precept of doctrine and practice is given as now taught; yet, as in all preceding issues, "the written as well as the unwritten secret work of the Order, I have sacredly kept unrevealed," as also the scenic and other illustrations by which the lessons are made more interesting and impressive. We have merely aimed to refresh the memories of those (and *only those*) who are lawfully entitled to this benefit.

THE DEGREE OF REBEKAH.

The great improvement made in this degree and its Lodges, since 1868, by extending membership, the enlargement of privileges and duties in the Lodges, and making Daughters eligible to all offices in their Lodges—these and other items will be found duly noticed and described in this Manual.

UNIFORMED PATRIARCHS.

These splendid organizations of public spirited brethren have all come into being since 1868—our last thorough revision. We have endeavored to give full instructions in regard to organization, uniform, rights and privileges, and believe they will prove correct and be found very useful also.

EMBLEMS, REGALIA, ETC.

The various changes in all these have been carefully noted, and our instructions conformed to the "new

work" and the latest usage. The new Regalia recommended for Street Parades of Encampments and Lodges, is given in the words used by the Sovereign Grand Lodge in its Proceedings.

One set of items we have copied, generally, from the old Manual, which is not directed by the New Ritual, and is therefore of no authority, save that of its author and the author of this work—we mean the *colors* of the several degrees. We retain them simply for their appropriateness, their poetic beauty, and their philosophical explanations of natural phenomena. Their author is now declared by Bro. Ridgely to be Rev. Bro. C. W. Bradley, who sent them to the "Covenant and Official Magazine" in 1842.

These changes in our work and legislation have greatly taxed my mind in my advanced age; as they required the revision of all the book, and re-writing of a great portion of the same, and great care and many comparings to insure correctness. I have done all in my power to merit and to retain the high praises bestowed on my work by honored and esteemed brethren, who, in 1871, declared of the Manual:—"Brethren of every degree and office will find it a reliable Teacher and correct Guide; and all who wish to learn the aims and objects, measures and workings of our Order, will find them truly set forth in this comprehensive Manual." (See Recommendations—1871.)

And now, in my 79th year, and my 39th year in Odd-Fellowship, believing this to be my *last work* of importance for our beloved Order, I send forth this "CONDUCTOR and GUIDE," with prayerful benediction on all our Brothers and Sisters:—

The LORD God, our heavenly Father, "bless you and keep you—the LORD make His face shine upon you, and be gracious unto you—the LORD lift up His countenance upon you and give you PEACE!"

And in the spirit of this ancient benediction, and of our Covenanted and Brotherly Love,

I DEDICATE THIS BOOK

I. TO ALL INQUIRERS who desire to know what Odd-Fellowship really is, and how it has attained to its present form and power.

II. TO THE FAMILIES AND FRIENDS OF ODD-FELLOWS, whom it may aid in encouraging their loved ones to be Odd-Fellows, indeed.

III. TO ALL ODD-FELLOWS, *of both sexes and of every degree*—to conduct them to every needed aid, and guide them onward and upward, in improving and elevating their characters as men and women, and as Brothers and Sisters in our

ODD-FELLOWSHIP.

A. B. GROSH.

WASHINGTON, D. C., }
August, 1881. }

TABLE OF CONTENTS.

PART FIRST.

MATTERS EXTERNAL TO THE ORDER.

	PAGE
CHAPTER I.— <i>History of the Order</i>	13
Origin and Uses of Secret Societies—Antiquity of our Order; probably began in Rome—Origin in Great Britain—Convivial Practices—The Independent Order—Origin in the United States—Biographic Sketch of Thomas Wildey; his co-laborers Entwisle, Mathiot, Welch, Boyd, Marley, Ridgely, <i>et al.</i> —Wildey's Monument—The Order under the Grand Lodge of the United States.	
CHAPTER II.— <i>Objections and Inquiries Answered</i>	60
Our Name—Obligations and Penalties—Regalia, Emblems, &c.—Expense of Regalia—Our Secrecy—Exclusiveness—Exclusion of the Poor, &c.—Our Benefactions are General—Interference with other Institutions.	
CHAPTER III.— <i>Our Government, Principles, &c.</i>	81
Our Government—Principles—Objects—Measures and Operations—The Duties of Odd-Fellowship—Privileges of Odd-Fellows.	
CHAPTER IV.— <i>Application and Admission</i>	96
Proposition—The Admission.	

PART SECOND.

MATTERS INTERNAL TO THE ORDER.

CHAPTER I.— <i>On Initiations in General</i>	100
The Lodge, from the German, (Poetry.)	
CHAPTER II.— <i>Of Initiation</i>	103
The Initiation—Regalia—Color—Emblems—Conduct of a New Member.	
CHAPTER III.— <i>Of the First Degree—Friendship</i>	117
Introduction—Scripture Lessons—Applications—Solemn League and Covenant—Selfishness and Envy—Regalia—Color—Emblems.	
CHAPTER IV.— <i>Of the Second Degree—Brotherly Love</i>	132
Introduction—Abou Ben Adhem—The Good Samaritan—Applications—Self-Sacrifices of Moses—Explanation of Lessons—Regalia—Color—Emblems—Concluding Remarks—Verses by Hampson.	
CHAPTER V.— <i>Of the Third Degree—Truth</i>	148
Introduction—Lessons on Love and Truth—All True Emblems belong to Truth—Regalia—Color—Emblems—Street Regalia.	
CHAPTER VI.— <i>Of the Degree of Rebekah, and Rebekah Degree Lodges</i>	158
Prefatory—History—Honorary in Subordinates—Who are Eligible—Good Standing—Lodge Duties and Officers—Directions to Candidates—Lessons of the Degree—(Note) Ledyard's Tribute to Woman—Regalia and Jewels—Colors—Emblems—Pass-Words—Care in Using Them—"Friendship, Love and Truth," by the late Mrs. Manley.	

	PAGE
CHAPTER VII.— <i>Of the Subordinate Lodge</i>	177
How Commenced—The Petition—Preparations for Institution—First Business Meeting—Increase of Members—Opening Lodge—Working, with Order of Business—Closing Lodge—Work out of Lodge.	
CHAPTER VIII.— <i>Duties and Deportment of Odd-Fellows</i> ...	193
Lodge Attendance—Payment of Dues—Conduct in Debate—Gentlemanly Deportment—Correctness in Working—Voting and Balloting—Duties to Self, Family, and Others.	
CHAPTER IX.— <i>Of Committees and Committee-Men</i>	206
General Duties of Committee-Men—Investigating Committee—Finance Committee—Auditing Committee—Trustees and Curators—Charges and Trials—Relief Committee and Watchers.	
CHAPTER X.— <i>Of the Appointed Officers</i>	222
Chaplain—R. and L. Scene Supporters of the V. G.—Do. of the N. G.—I. and O. Guardians—Conductor—Wardens.	
CHAPTER XI.— <i>Of the Elective Officers</i>	229
Treasurer—Permanent Secretary—Recording Secretary—Vice-Grand—Noble Grand—Sitting Past Grand—Rules of Order and Debate—Use of the Gavel—Combined Regalia of P. G. and P. C. P.	
CHAPTER XII.— <i>Of Degree Lodges, or Committees, and their Officers</i>	251
Constitutions—Conferring Degrees—Officers and their Duties.	
CHAPTER XIII.— <i>Of Past Official Degrees</i>	255
Past Secretary—Past Vice-Grand—Past Noble Grand—For what, and by whom, conferred.	
CHAPTER XIV.— <i>Of Subordinate Encampments</i>	258
How Commenced and Instituted—Opening, Working, Closing—Application and Admission—Committees and Appointed Officers—Elective Officers—Commanding Order—Conferring the Degrees.	
CHAPTER XV.— <i>Of the Patriarchal Degree</i>	267
Introduction—Lessons—Abraham—Psalm xxxiii. 1-5—Concluding Remarks—Regalia and Color.	
CHAPTER XVI.— <i>Of the Golden Rule Degree</i>	275
Introduction—Intolerance and Toleration Contrasted—Parable against Persecution—Note on Originals, of said Parable, and the Parsee, the Jew, and the Christian—Races of Men—Regalia and Color—Emblems.	
CHAPTER XVII.— <i>Of the Royal Purple Degree</i>	287
Summary of Preceding Degrees—Introduction to the R. P. D.—Concluding Remarks—Regalia and Color—Emblems of the Encampment—The Pilgrimage of Life (Poetry).	
CHAPTER XVIII.— <i>Of Uniformed Patriarchs</i>	301
Origin and Progress—How to Organize—Legal Regulations—The Uniform (military)—Civic Uniform.	
CHAPTER XIX.— <i>Of Grand Encampments</i>	312
How Commenced and Constituted—The G. E. Degree—Members, Representatives, and Committees—Appointed and Elective Officers—Regalia and Jewels.	
CHAPTER XX.— <i>Of State Grand Lodges</i>	321
How Commenced and Constituted—The Grand Lodge Degree—Members, Representatives, and Committees—Appointed and Elective Officers—Regalia and Jewels.	

	PAGE
CHAPTER XXI.— <i>Of Districts, their Committees and Officers</i>	328
Dist. Grand Committees—Appeal Committees—D. D. G. Patriarchs—D. D. G. Masters—Institutions and Installations—Insubordination and Disorder—Reclaiming Charters.	
CHAPTER XXII.— <i>Of the Sovereign Grand Lodge of the I. O. O. F</i>	336
How Constituted and Supported—Members, Representatives, and Officers—Appointed Officers—Elective Officers—Regalia and Jewels.	
CHAPTER XXIII.— <i>Miscellaneous</i>	343
Diplomas and Cards—Pass-Words—Examination of Visitors—Honors and Courtesies—General Interdicts.	

PART THIRD.

RATIONALE OF ODD-FELLOWSHIP.

Introduction, 348—*Origin in Human Wants*, 350—*Self-Love and Philanthropy*, 353—*Providential Developments*, 355—*British and American Orders*, 359—*Religious Foundation*, 361—*Not Sectarian*, 363—*Devotional Forms*, 368—*Extent of Fellowship*, 371—*Complete as a System*, 374—*Odd-Fellowship an Educator*, 378—*Organization Needed*, 381—*Uses of Secrecy in Teaching*, 383—*Divine Secret Teachings*, 386—*Teaching by Practice*, 389—*Progressive Character*, 392—*Beyond the Order*, 395.

APPENDIX A.

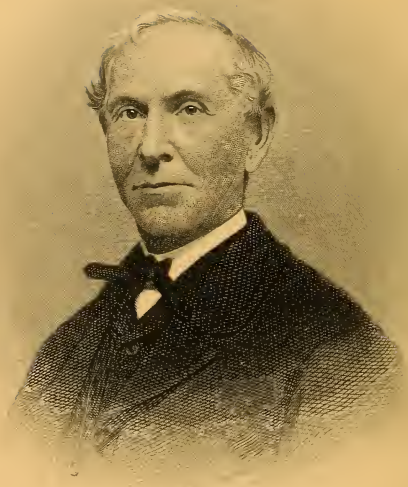
ODES FOR VARIOUS OCCASIONS, WITH MUSIC.

Two *Dedication Odes*, by A. B. GROSH—*Dedication Ode*, by Rev. A. C. THOMAS*—*Ode for Laying a Corner-Stone*, by Mrs. F. W. GILLETTE*—Do. by Rev. D. K. LEE, D. D.*—*Another*, Author Unknown—*Hymn. Dedication of a Cemetery*, by A. B. GROSH*—*Funeral Ode*, by Rev. J. G. FORMAN—Do. by Rev. D. K. LEE, D. D.*—Do. by Rev. A. C. THOMAS*—*Rebekah at the Well*, by Rev. A. C. THOMAS*—*Daughters of Rebekah*, by Rev. D. K. LEE, D. D.*—*The Rainbow*, by Mrs. S. J. HALE—*Dismission*, by A. B. GROSH—*Friendship, Love, and Truth*, by JAMES MONTGOMERY.....397-410

APPENDIX B.

FORMULARY, containing Various Blank Forms in Frequent Use.....411-417

* Written for the Improved Manual.



W. L. Ridgely

THE
ODD-FELLOW'S
IMPROVED MANUAL.

PART FIRST.

Matters External to the Order.

CHAPTER I.

HISTORY OF ODD-FELLOWSHIP.

§ 1. *Origin and Uses of Secret Societies.*

THE earliest records of human history furnish proofs of the existence of secret associations among nearly all the nations of the earth. They have everywhere accompanied, if they have not advanced civilization, and been the conservators, if not the promoters of religious, scientific, and political truth.

Picture-writing and, afterward, hieroglyphics or abbreviated symbols, were at first the only means men possessed of recording doctrines or events, or discoveries in science and the arts. And as nearly all learning was confined to the priesthood and royal family of each nation, these hieroglyphics readily suggested, if they did not constitute an exclusive art by which they communicated with each other, and handed down to their successors those doctrines, discoveries, and state secrets which they deemed it improper to disclose to the world.

Hence in nearly every nation—in Egypt, Assyria, Greece, Rome, Gaul, Germany, and Britain—religious mysteries were the foundation-doctrines, and the priesthood were the founders of secret societies. Even the rites of religious worship were, in most cases, but *acted* symbols—speaking of common religious ideas to the multitude, but conveying deeper meanings to the initiated eye.

That these early societies were often perverted and grossly abused, is readily admitted. But that furnishes no argument against their proper use. All associations have been corrupted or perverted. Written language is abused every day—the tongue itself is an unruly member, breathing not only prayers to God, but curses on our fellow-man—yet no one, for that alone, would doom society to solitude and silence, or abolish pen and press forever.

On the contrary, the vast utility of ancient secret associations of priests, philosophers, and patriots, in advancing religion, conserving literature, art, and science, and in ameliorating the condition of states and communities, has commended them to the imitation of the wise and good in all subsequent ages of the world. Christianity availed itself of the principle in its early progress. When the iron heel of the bigot and tyrant was raised to crush the springing germ into the dust, it was removed into privacy and was nurtured in secret until the storm was overblown, or its strength was increased to endure the tempest. Says one, whose opposition to Romanism is undoubted: “No instructed man can deny that the Roman Catholic Church presents one of the most solemn and majestic spectacles in history. The very arguments which are employed

against its rites, remind us of the mighty part which it has played on the theatre of the world. For when we say that the ceremonies of its worship, the decorations of its altars, and the evolutions of its priests, are conceived in the spirit of Heathenism, how can we forget that it was once the witness of ancient Paganism, the victor of its decrepit superstitions, the rival, yet imitator of its mythology? When we ask the use of the lights that burn during the mass, how can we fail to think of the secret worship of the early Christians, assembled at dead of night in some vault, beyond the eye of observation? When we wonder at the pantomimic character of its services, its long passages of gesticulation, are we not carried back to the time when the quick ear of the informer and persecutor lurked near, and devotion, finding words an unsafe vehicle of thought, invented the symbolical language which could be read only by the initiated eye?"* That which has proved so beneficial, though now it has ceased to be appropriate, or been corrupted, may well be imitated, and superseded by that wherein is life and purity.

The Albigenses, Waldenses, Cathari and other early Reformers, during the long persecutions of the Papacy, prior to the Reformation, also found in secret association, remote from the eye of the persecutor, safety in worshipping God. And all through the dark night of feudal ages, the various mechanic crafts and guilds, and other secret associations, kept the feeble light of knowledge, virtue, and freedom, glimmering amid the surrounding gloom of semi-heathen darkness, until the world at large, awaking from its leaden sleep, lit its thousand torches at the hardly preserved tapers, and

* Martineau's "Rationale of Religious Inquiry," Lecture II. p. 19.

threw the blaze of a general revival of religion, letters, arts, and sciences, once more over our benighted race.

And since that revival, similar associations have aided no less in speeding onward the flood-tide of civilization, humanity, and freedom, to its present full-flowing progress. The reform that has swept away doctrines and institutions of Error and of Wrong, grown hoary with ages of general acknowledgment and reverence, replacing them with the True and the Right, has oft been nourished in the silent secrecy of a few chosen souls, until it gained strength to go forth boldly and grapple successfully with the monster errors and giant vices of the age. And the revolution that, in a few days, overturned thrones and banished tyrants, replacing the one with better institutions, and giving the abused powers of the other into rightful hands, frequently gathered its earthquake-power in the privacy of isolated circles, which met to pray and deliberate for their country's welfare, and separated to spread abroad the light and strength which Heaven gave the few, to direct the minds and nerve the arms of the many.

We may be told, however, that error, vice, and diplomatic despotism have also had their secret organizations—even a “*Holy Alliance!*” True; so also have they had their *public* meetings and *national* congresses. Shall we reject the latter also, because bold, bad men have used openness and publicity for evil purposes?

Among so-called secret societies of modern times, we know of none that has excelled the beneficent influence of Odd-Fellowship, within its own pale, in relieving the sick and distressed, and especially in *preventing* suffering and poverty in the families of its members. Nor is there one whose measures of relief and benevolence

have been more generally copied than those of this "friendly Order;" and seldom, if ever, (astonishing as it is in this age of improvement,) with any important addition enhancing their efficiency.

An institution manifesting so much influence, performing so much good, preventing so much evil, and increasing so rapidly and widely its numbers and its power, may well attract public attention, and excite a laudable desire to know its origin, progress, principles, resources and measures, its aims and objects.

§ 2. *Antiquity of the Order.*

A love of mystery and blind veneration for antiquity has induced most associations to claim an origin traceable to the remotest ages of the world. There have not been wanting well-meaning Odd-Fellows to render that doubtful service for our Order. Confounding *principles* with the *institutions* embodying them, they have claimed equal antiquity for both. And similarities, which can easily be found between the modes of initiation and other ceremonials of ancient associations and those of our own Order, have been triumphantly appealed to, in proof of the unwarranted assumption. And even where such likeness could not be found, it was easy to draw upon imagination for facts, and cover modern inventions with a seeming rust of ages.

A brief enumeration of some of these fabulous histories of our Order may serve to guard the unwary against further imposition. The greatest exertion of tradition was to make our great forefather, Adam, the founder of our Order. Prying Mother Eve was probably excluded, and all her daughters with her! Grand Sire Wildey, during his visit to England, in 1826, procured

from one of the lodges there, an emblem representing Adam laying the foundation-stone of the Order, which emblem he presented to the Grand Lodge of the United States.

Another tradition declares that the Order was founded among the Jewish priesthood, by Moses and Aaron. James Spry, C. S., in his "History of Odd-Fellowship" in Great Britain, mentions such an Order among the Jews while captives in Babylon, to enable them to circumvent their oppressors and maintain fidelity to their religion; and which was kept up until after their subjugation by the Romans. Some members being organized as a Roman legion in A. D. 79, and proving faithful, the Emperor named them Fellow Citizens, and Odd Fellows, and gave them a "Dispensation engraven on a golden plate," with emblems of mixed Jewish and Roman ideas. (Another tradition makes this a Christian legion! The tradition that our Order was introduced into Britain by the Romans, A. D. 98, will be shown, further on, to relate, possibly, to Burial Societies—not to organized Odd-Fellowship, as such.

Other fables have ascribed our origin to the Goths, Huns, Scandinavians, Suevi, Moors—down through Spain, Portugal, France—thence to England as a "Loyal Grand Lodge of Honor" in the 18th century, when it became the "London Order of Odd-Fellows!" All these and other baseless and silly stories, after repeated calls for testimony, have been utterly discarded as proofless and absurd, by the Grand Lodge of the United States.—See *Journal*, Vol. I., pp. 336, 337.

Accordingly P. G. M. Ridgely, Grand Secretary of our National Lodge, publicly declared in his Oration, in Boston, June 19, 1845, after dwelling on the anti-

quity and divine origin of our foundation-principle, human fraternity:—

“I know that it has been not unusual, on occasions like the present, to claim for Odd-Fellowship affinity with secret institutions which had their origin in periods of time when the passions of men were fiercest, and the midnight of idolatry overshadowed and blighted the promptings of the human heart. *I am here to repudiate such associations.*”

“Although we may discover a similitude in the fact of initiation, in rites, ceremonies, and in gradations of degrees, between those institutions and Odd-Fellowship, we will find no traces of the principles of fraternity, which distinguish eminently our affiliation.”
“Odd-Fellowship invokes not the aid or sanction of such ages to consecrate its principles; and if, in truth, these could be summoned to attest its antiquity, they would rather awaken just indignation against its character, than serve to commend its merits to an enlightened public opinion. Dismissing therefore, and I hope for ever, the Oracles of Egyptian or Grecian philosophy, and the still more absurd pretences which would discover the sources of Odd-Fellowship in the Roman Camps; and assuming that its benign *principles* have been drawn from the image reflected upon man in his creation, let us turn to a truthful narrative of the origin of Odd-Fellowship, and its capacity to compass the brotherhood of man.”

§ 3. *Origin in Great Britain.*

The origin of Odd-Fellowship as an *institution* is involved in obscurity. When the small stream first issues into the light of history, it is very humble also.

The Nile, though known long before the days of Joseph, has only lately had its sources discovered by Europeans. Mr. Spry, in his "History of Odd-Fellowship," says, that "in the early part of the last century, the writer Daniel De Foe mentions the Society of Odd Fellows; and *The Gentleman's Magazine* for 1745, speaks of the Odd Fellows' Lodge as a place where very comfortable and recreative evenings may be spent." In 1788, as we learn from his Biography, James Montgomery, the poet, wrote the song given in Appendix A, beginning

"When Friendship, Love, and Truth abound
Among a band of brothers,"

for a society in London, bearing the motto of our Order, and presumed to be a lodge of "Ancient and Honorable Loyal Odd Fellows." All beyond these dates is mere conjecture. But some of these conjectures, though destitute of visible connection with historic facts, are so plausible as to seem probable, and so interesting (by their connection with the secret assemblies of the early Christians in Rome) as to merit mention and invite to further researches.

History, and ancient memorials and inscriptions now in the Vatican Museum in Rome, show that the heathen Romans organized funeral societies, to secure to their deceased members decent burning of the body and inurning of the ashes, and the celebration of other funeral rites, including a funeral feast and a proper celebration of anniversary observances afterwards. These feasts were private—or, as they would now be called, secret—and were held under the auspices of one or more of the gods. And as their privacy was likely to

excite the jealousy of emperors and priests, and the envy of "lewd fellows of the baser sort," the Roman Senate passed a law regulating the titles to their cemeteries, their mode of legal organization before a magistrate, and to secure their funeral rites, feasts, and other observances, together with their monthly meetings for business, from intrusion. All this, in addition to laws against sacrilege. These burial societies (*Funeraticia Collegia*, as they were termed) were generally formed of persons of the same trade or pursuit (like the "guilds" of the middle ages), and sometimes of the same nationality. They required initiation fees and monthly dues; in return for which members were entitled to decent cremation (for that was the most respectable mode of disposing of the dead), inurning the ashes in a suitable place, and to have the death annually celebrated by a feast—all at the expense of the *Collegium*, or, as we would say, the Corporation or Association.*

When the persecutions of the Christians in Rome drove them to assemble for worship "in dens and caves of the earth"—especially in the Catacombs

* Dr. Kenrick, in his "Roman Sepulchral Inscriptions," gives in full the By-Laws of such a *Collegium*, copied from a stone slab, now in the Vatican Museum, by which it appears that in that society the initiation fee was 100 sesterces (about \$4.42) and an amphora (about 6 gallons) of good wine. The monthly due was 5 ases (about 32 cents). Three hundred sesterces (about \$13.28) were expended on the funeral; fifty of which were expended in burning the body, or, if the corpse could not be got, in burning an effigy representing it. There were also provisions for the members to feast together on anniversary and other occasions. Dr. Withrow, in his "Catacombs of Rome," gives a summary of the same regulations.

under the city and its vicinity—they, too, for a time, found in this protective law for incorporating funeral or burial societies, a security against the intrusion of mobs or even official visitations. Rev. Dr. Withrow says: “There is abundant monumental and other evidence of the existence in Rome, in the time of the later Republic and of the Empire, of certain funeral confraternities—*Collegia*, as they were called—much like the modern burial clubs.” Marriott says—in the “Testimony of the Catacombs”—“True it is, that in the first three centuries, Christian communities took advantage of the Roman law giving facilities for the purchase of land by *Collegia Funeraticia*; and were enabled thus to obtain land of their own for the purposes of Christian burial.” And Hemans, in his “History of Ancient Christianity and Sacred Art in Italy,” says: “An ingenious suggestion in the ‘Roma Cristiani’ is that originally, perhaps, it was under color of associations for *mutual aid* and *charitable interment* that the Christians obtained the conceded tolerance gradually extended to their places of worship, as well as those of sepulture.” And this “suggestion” is confirmed by the names of such “*Collegia*” as have come down to us, supposed to be Christian: “Church of the Brethren,” “Worshippers of the Word,” “Fraternity of Table Companions accustomed to feast together” (at Love Feast and Eucharist), and “The Collegium in the House of Sergia Paulina,”—like the Church “in the house of Priscilla and Aquila,” mentioned in Rom. xvi. 5 and 3.

While the ceremonials and other observances of these churches, in their private or secret assemblies, bore the *names* used for the observances of the heathen *Collegia*, the spirit and intent, as well as the *acts* themselves, were as different as burial was from cremation, and the worship of the true God, our Father, from that of the gods of paganism. Tertullian, in the second century, thus describes the uses of their initiation fees, monthly dues, and good-will offerings—poor and persecuted as were our church members at that period. “Every one offers a small contribution on a certain day of the month (or when he chooses and is able—for no one is compelled); it is a voluntary offering. This is our common fund for piety; for it is not expended in feasting and drinking, and in wanton excesses” [as in the heathen *Collegia Funeraticia*], “but in feeding and burying the poor, in supporting orphans, aged persons, and such as are shipwrecked, or such as languish in mines, in exile, and in prison.”

Here, then, we have Christian churches organized as Roman burial societies, meeting privately (or secretly) to bury their dead, to celebrate their Love Feasts and Communion (in memory of their dead and risen Saviour), and to worship on Sunday—their Sabbath, the day of Christ’s resurrection—all consistent with the privileges secured by Roman law to *Collegia*. But they raised the associations and their objects to a higher, more humane, and sacred plane. Not in feasting and riot were their monthly collections expended; but to relieve the poor and distressed, to support the widow and the orphan, and

to bury the dead—similar to the operations of Odd-Fellowship at the present time. But the connecting links between those early Christian *Collegia* and our Lodges, as their legitimate successors, is not evident. Conjectures only take their place. But, as we have said, those conjectures have plausibility.

We are informed, in “Chambers’ Encyclopedia,” on the authority of Sharon Turner, the great English historian, that the *Collegia Funeraticia* of the Romans were probably introduced among our Anglo-Saxon ancestors, by their Roman conquerors, under Julius Cæsar. He further states that records, and other traces of such “Burial Clubs” and “Friendly Societies,” are found at various periods in English history, extending back many centuries, and showing continuous existence down to our own times. Now, the conjecture is not greatly strained which connects these “Friendly Societies” and “Burial Clubs” with those early *Collegia* and Christian Churches, and which supposes those monthly meetings to have shortened into weekly meetings, under social impulses, and to have added the Christian charities to the burial of the dead. And it was natural that love of mystery and of symbols should have added secret signs and passwords, and emblems and forms of initiation, and thus grown into Lodges of Odd-Fellows. It is a possible (a *plausible*, if not a *PROBABLE*) solution of a long unsolved and puzzling question—the *origin* of Odd-Fellowship! But, as we have already said, it is merely conjecture—a proofless theory. It would explain *how* the great doctrine of God’s Fatherhood and Human Brother-

hood came into our Order direct from the benevolent secret societies of the early Christians, and whence came our measures of fraternal sympathy, relief of distress, and care of the widow and orphan.

But, coming into the domain of fact and of accredited history, we only know that our Order *is*, and is based on the great truth that God is our Father, and that all men are brethren. Nor can we trace the precise steps by which our peculiar measures of mutual relief in sickness and distress, and provision for the burial of the dead, and care for the widow and orphan, grew up among our predecessors. But knowing that it was an institution originated by common circumstances of want and providence, and cemented by social feelings frequently indulged until they warmed into a fraternal glow, we can readily imagine how great principles would be suggested, and measures for carrying them out be successively improved.

They were toiling laborers, in a land and under a government where hard-handed industry is less esteemed than here; where distinctions of rank and wealth are greater than we have ever known. Their daily labor barely sufficed to procure them daily bread. When sickness came, gaunt and terrible want was not far off. When calculating wealth refused them the privilege to toil for bread, they lacked means to seek employment elsewhere, and support their families meanwhile. When on the bed of disease or death, none could spare time to smooth the creased pillow, or moisten the fevered lips, or speak calmness to the delirious mind. When

they looked forward to the close of this "fitful, feverish" life, beyond it was only a pauper's coffin to be pressed into, a pauper's grave into which to be huddled out of sight, without a breathed prayer over the dead, or a whispered text of hope and consolation for the living. And for the surviving partner and bereaved children no future was presented, but trundling them from parish to parish until they were thrust into the vice and infamy of the almshouse; or, perhaps, thrusting them into the streets, to grow up beggars or criminals, if they did not earlier perish in the gutter! Such were, most probably, the circumstances and prospects of not a few who commenced our Order, devised its first crude measures of relief and burial of the dead, and based the whole structure on the Fatherhood of God and the Brotherhood of man.

Feeling that Rank and Wealth would degrade them if they could, they resolved to support and aid each other, and to contribute weekly a portion of their scanty earnings for that purpose.* Feeling also how

* The "Odd-Fellow's Keepsake" states, that the early English lodges were supported, and their members relieved, by each member and visitor paying a penny to the secretary on entering a lodge. If a brother needed aid, a sufficient sum was voted him. If out of work, he was furnished with a card and funds to reach the next lodge. If unsuccessful there, that lodge provided for his further progress, and thus he went on until he found employment, when he deposited his card in the nearest lodge. When a lodge's funds ran out, it sent word to other lodges, and visitors were sent to swell the penny collections. It was common for a whole lodge thus to visit a needy lodge, and hundreds of Odd-Fellows went, week after week, until the exhausted treasury was replenished.

This contribution system was superseded by our more reliable

sectarian and party strifes estrange men from each other, and render them powerless and abject by such divisions, they excluded all such topics and distinctions from their meetings, and resolved only to know, to labor for, and to love each other as *men*—as BRETHREN.

§ 4. *Convivial Practices.*

At that period (and is it not too much the case at *this*?) convivial practices were common everywhere, among *nearly all* associations and gatherings of men. But especially in Great Britain, all social and moral societies, even vestry, presbyterial, and other church meetings for business, were stimulated freely with intoxicating drinks and the fumes of tobacco.*

We need not wonder, therefore, that Odd-Fellows, at that early day, were addicted to practices which greater light and a purer morality *now* declare to be “inconsistent with our laudable profession.” Meet-

system of stated benefits, based on regular weekly or quarterly dues—making donations on special occasions only.

But weekly dues were collected weekly up to 1835. The warden with his axe, heart in hand uppermost, went to each member, received his weekly due, and announced the payer's name to the Secretary. After 1835 larger amounts began to be paid, and regular quarterly accounts kept, as at present.

* Even so late as 1835, Rev. Heman Humphrey, D.D., President of Amherst College, Mass., gave a discouraging view of the habits of clergymen and church members generally in Great Britain. He says, quoting from another, “In some presbyteries, (in Scotland,) the presbyterial dinner is furnished with liquor by fines imposed on various occasions,” and paid by the clergy!—*See Foreign Tour*. Vol. 2, pp. 5–32.

ing, as they did, in public houses of not the most select character, the only places open to men of their humble pretensions and limited means, the beer-mug, the pipe, and the toast circulated freely, as the song and jest excited their mirth and hilarity; until, by frequent repetition, calling for increased indulgence, it is no wonder that the noble objects of their meetings were too frequently made but secondary to mere sensual gratifications. The wonder is, not that those early Lodges were so greatly convivial clubs, but that they did not become *merely* such.*

The singularity of its name, and humility of

* We give a specimen or two of the songs said to have been sung in those early lodge meetings, that the reader may see *the moral progress of the Order*, by comparing them with the Odes and Songs in use at the present day, as given in Appendix A.

The following is said to be a chorus:—

“Then let us be social, be generous, be kind,
And let each take his glass and be mellow;
Then we'll join heart and hand, leave dissension behind,
And we'll each prove a hearty Odd-Fellow.”

And the following is said to have been a long-standing favorite:—

“Oh, what pleasure for to meet
With friends so blithe and jolly,
Who all delight for to dispel
The gloom of melancholy!
Then let us throw all care aside
Let's merry be and mellow;
May Friendship, Love, and Truth abide
With every true Odd-Fellow.

“True Friendship is a treasure great,
As such we may regard it;
May discord ne'er our Lodge intrude,
Nor any thing retard it;

its origin, needed not these convivial practices to bring the institution into suspicion and disrepute, nor a defective organization to involve it in trouble and internal dissension. On the extension of the Order to Liverpool, the lodges united in a more general system, under the title of "The Union Order of Odd-Fellows," having London as its seat of government. This arrangement continued until about 1809, when, after the institution of Victory Lodge in Manchester, some intelligent men perceived the necessity of reforming the convivial practices of the brotherhood, and making mutual relief and charity the main objects of their meetings. But after agitating the subject for years, they found that even

But let the song and toast go round,
And every heart be mellow;
And may our motto still be found
In every true Odd-Fellow."

A contrast no less gratifying can also be made between the General Rules and Regulations of that and a later period, and the state of the Order at this time, and especially on this continent. Fines were common *then*, for going to sleep, for getting drunk, for noisy demonstrations, and for introducing improper toasts or songs, *during lodge meetings*. No such penalties are needed *now*, for the General Law of the Order, that "no refreshments of any kind, except water, shall at any time be allowed in the Lodge-room, or in any of the apartments or passages thereto belonging," renders them unnecessary.

If those early Rules were "behind the age" to which they belonged, (which we much doubt,) the present General Law in this country was, when framed, in advance of not a few of the associations of that period. Surely an institution capable of such self-reform and progress cannot be wanting in religious principle and moral power.

the partial reform they advocated could not be effected without an entire change of the Order.

§ 5. *The Independent Order.*

A Convention of friends of reform was accordingly held in Manchester, in 1813, when several lodges seceded in due form from the Union Order, and constituted the "Independent Order of Odd-Fellows." Under the impulse of improved practices, this new Order advanced rapidly, and soon overshadowed the rival whence it sprang. In 1825 it increased the efficiency of its government by instituting a Central Standing Committee in Manchester, to govern the Order in the interim between the sessions of the Annual Movable Committee, as the Chief Lodge is termed.

But the unwieldy size of the Annual Movable Committee soon led to the assumption and abuse of power by the Central Committee, which, in turn, led to various attempts at reform, and revolutions and secessions on their failure. Hence in 1845, according to the Oration at Boston, by P. G. Master Ridgely, "there are many ramifications of Odd-Fellowship from the parent stock in England, all of which form distinct communities, holding no intercourse with each other, and each claiming to strive in the cause of human benefaction, under the banner of Friendship, Love, and Truth."

Turn we now to the origin and history of Odd-Fellowship in America.

§ 6. *Origin in the United States.*

Several attempts were early made to establish Odd-Fellowship on this continent, but all successively failed. The early mode was by self-institution. Five or more Odd-Fellows formed a Lodge, received a charter from any neighboring Lodge, and granted charters to others. It is said that such Lodges were started in this country in the last century. Bro. John Duncan, of Washington Lodge in Baltimore, said he had been initiated in that city, in 1802. Shakespeare Lodge was instituted in New York, December 23, 1806; flourished till 1811; was heard of in 1813; soon dissolved, but existed 1818 to 1822—part of the time as Franklin Lodge, No. 2, says the “Odd-Fellow’s Text-Book.” Some British soldiers formed a Lodge in Halifax, N. S., in 1815; and Prince Regent’s Lodge was instituted in New York in 1816, by some Englishmen; but probably its name deterred membership. The next was Washington Lodge, No. 1, of Baltimore, in 1819—then Franklin Lodge, No. 2, of same city, in 1819—next Massachusetts Lodge, No. 1, in Boston, March 26th, 1820—next Franklin Lodge, No. 2, New York, January 27th, 1821—next Pennsylvania Lodge, No. 1, Philadelphia, December 26th, 1821. Columbia Lodge, No. 1, Washington Lodge, No. 3, and Columbia Lodge, No. 4, New York, were all instituted in 1822. These were all formed by self-institution, and those in each city were generally ignorant of the existence of those in the other cities; and even as late as 1823 some of them believed themselves the only lodges in the United States.

But the earliest *successful* institution of Odd-Fellowship in this country, and the commencement of our

present Order, dates no further back than April 26, 1819. The history of the Order is so blended with that of its founder, that I give a brief biographical sketch of this remarkable man, principally compiled from a Eulogy on his life and character by P. G. Master Jas. S. Ridgely, of Baltimore, Md.

THOMAS WILDEY was born in London, England January 15, 1783. At 14 years of age he was apprentice to a coach-smith. When 21 years old he was initiated into Lodge 17 of the Order of Odd-Fellows, in London, and served in every station up to the highest, with such ability and zeal as to win the substantial approval of his brethren at the age of 23. Three years after his initiation he led in organizing Morning Star Lodge, No. 38, in a distant quarter of the city, that he might thus extend the influence and benefits of the Order. He was unanimously chosen its first presiding officer; and during ten years of membership he was three times elected to the same chair. These lodges were all self-instituted—the Manchester Unity not having yet been organized.

He embarked for America, July 30th, 1817, and reached Baltimore September 2d, where he soon found employment at his trade. The prevalence of yellow fever that autumn, exercised his sympathies, and showed the necessity for an order like ours. The following year, meeting with his fellow-countryman and brother Odd-Fellow, John Welch, they agreed in trying to establish a lodge in Baltimore. Their first call for a meeting on March 2d, 1819, though continued for one month, drew only two coadjutors, whereas three were necessary. The call was renewed for April 13th, when Messrs. John Duncan, John Cheatham, and Richard

Rushworth met with them, and arranged preliminaries; and on April 26th they organized Washington Lodge, No. 1, by self-institution. Within one month they changed its organization and working to the Independent Order, and took measures to procure a charter. Franklin Lodge, No. 2, was opened soon after. On January 17th, 1820, Abercrombie Grand Lodge, of Manchester, granted a dispensation — but it never reached them. Through P. G. John Crowder, of Duke of York Lodge, Preston, (who visited Baltimore in 1819,) that lodge issued a charter on February 1st, 1820, which was received and accepted in due form October 23d, following; and in June, 1821, the General Committee of the Manchester Unity confirmed it, thus constituting No. 1 "Grand Lodge of Maryland and of the United States," with power to charter lodges accordingly.

Prior to this there was no Grand Lodge in our country. The P. Gs. of each lodge were a Committee of Supervision and Grievance, with advisory powers only; but their decisions were generally sustained.

The working of a Grand and a subordinate lodge under the same charter, proved very inconvenient, and at the instance of P. G. John Entwistle, on February 22d, 1821, Washington Lodge surrendered its Grand Lodge charter to the P. Gs. of Washington and Franklin Lodges, and the "Grand Lodge of Maryland and the United States" thus constituted, granted subordinate charters to Nos. 1 and 2. Br. Wildey, the first N. G. of Washington Lodge, was chosen first Grand Master.

At this period the White, Blue, and Scarlet degrees were the only degrees of the subordinate lodge. The Pink and Green, compiled by P. G. Entwistle, were

called the "intermediate degrees," and were yet unknown in England. The Golden Rule degree was conferred in Grand Lodge, on P. Gs. only, for a charge of 75 cents. The special meetings of P. Gs. were called "Grand Committees," and their proceedings required the confirmation of the Grand Lodge in annual session to render them final.

For several years the Order made but little progress. Its founder and members were comparatively obscure men. Its name excited prejudices, which their convivial practices confirmed, and thus obscured its merits from the more strict and respectable class of humane men. But Br. Wildey, conscious of good motives, and confident of the great benefits the Order must confer if successful, persevered, bating no jot of hope or effort.

In 1822, having ascertained that there were lodges in Philadelphia, New York, and Boston, efforts were made to effect a general union. "Massachusetts Lodge" was the first to respond by application to the "Grand Lodge of Maryland and the United States" for a charter, which was granted April 13, 1823, and G. M. Wildey was empowered to institute the same, and open a Grand Lodge also. On his way to execute this mission, he induced "Pennsylvania Lodge, No. 1," to make a similar application. In New York he reconciled the contending lodges, by inducing "Columbia Lodge, No. 4" (the only one possessing a charter from England) to give up its charter for one from Baltimore. Thus all disputes about legality, seniority, and supremacy were happily settled by the kind and persuasive eloquence of Br. Wildey, and all the lodges then existing in the United States were united in one system, under one acknowledged legal Head.

The charters having been applied for and duly granted, the Grand Master instituted them as follows:—"Massachusetts, No. 1," June 9th, 1823, and the Grand Lodge, June 11th, 1823; the Grand Lodge of New York, June 24th, 1823; and "Pennsylvania, No. 1," and "Grand Lodge of Pennsylvania," June 27th, 1823.

The duplex "Grand Lodge of Maryland and of the United States" proved unsatisfactory, when (again at the instance of the Grand Secretary, J. P. Entwisle) it gave up its charter to the several State Grand Lodges collectively, and united with them in organizing a distinct Grand Lodge of the United States, on January 15, 1825, which held its first annual communication on Washington's birthday following. And thus was completed the admirable structure which has proved so effective in promoting the welfare and growth of Odd-Fellowship in this hemisphere.

Before entering on the history of the G. L. U. S., we will close our brief sketch of the labors of Br. Wildey.

It was important that our National Head should be legally recognized by the Manchester Unity, and measures adopted to maintain uniformity in ritual and working, in both countries. "Br. Wildey volunteered the pilgrimage, and crossed the ocean at his own cost, reaching Liverpool on the 17th of June, 1826. He was most affectionately received by the authorities of the Order at Manchester, and was greeted as the Father and Founder of American Odd-Fellowship. . . . He was conducted throughout the entire jurisdiction—from city to city, from town to town, from village to village—everywhere received by Committees of the Order, and brethren anxious to do him honor." He taught them the Covenant and Remembrance degrees—which they adopted,—and the Grand Lodge degree—which they

declined, as unnecessary in their organization. They granted his every request, save the great object of his mission — the independent sovereignty of the G. L. U. S. in this country. Before his return, they intimated the desire of the Order to present him personally a valuable token of their esteem for him and his labors. He tearfully and eloquently thanked them, but declared that the common cause would be better served, and himself most highly honored, if, instead of a gift to himself, they would grant to the G. L. U. S. exclusive jurisdiction of the Order in America. This self-sacrificing wish was heard in silence; but on the day fixed for his return, he was surprised by a visit of the Grand Officers, who, after an address by Grand Master Derbyshire, among other valuable tokens, placed in his hands a charter beautifully executed on parchment, dated back to May 15th, 1826. That charter filled the wish of his soul, and completed his great mission, by granting sole jurisdiction over Odd-Fellowship in this country to the Grand Lodge of the United States.

Encampments were yet unknown. The Patriarchal and Royal Purple degrees, received about this time, were, like the Golden Rule degree, conferred in Grand Lodges, and on Past Grands only. But on June 14th, 1827, the G. L. of Maryland instituted "Jerusalem Encampment, No. 1," with Br. Wildey, its originator, as Chief Patriarch; and empowered it to confer the sublime degrees on members of the Scarlet degree. And while he thus labored at home for the improvement of the Order, without stint of money or of time, he travelled and toiled for its extension and welfare abroad. He made official visits to State Grand Lodges, instituted subordinate lodges and encampments in new States, instructed the brethren, adjusted conflicts, and stilled dis-

sensions by "pouring oil upon the troubled waters." He carried the Order into Delaware, Ohio, Kentucky, Louisiana, and Virginia — everywhere a persuasive master-spirit of fraternity and benevolence.

After serving as Grand Sire from 1825 to 1833, he continued to serve the Order, gratuitously, as General Agent. In this capacity he visited the northern and eastern States in 1835, Virginia in 1837, Pennsylvania, Virginia, Ohio, Kentucky, Indiana, Mississippi, Alabama, Illinois, Missouri, and Iowa, in 1838, and Tennessee, Arkansas, and Texas, in 1839; — travels then often toilsome and costly. He thus added State after State to the Order, and bound them by the strongest ties in fraternal union. Session after session the Head of the Order bowed to him in grateful acknowledgment of his self-sacrificing zeal and immensely valuable labors; and a gold medal, at one period, and a service of plate valued at \$500, at another time, were presented to him by the Grand Lodge of the United States as tokens of its admiration and esteem.* To the end of his long and useful life, he never was absent from his seat in Grand Lodge, however distant its place of meeting, except on three occasions when severe illness prevented. Nor was he a mere observer—he served actively on Committees to near the close of his 36 years of membership therein. "Throughout his whole career as an Odd-Fellow, private interests, health, comfort, worldly advantage in all its forms, were surrendered freely and nobly upon the altar of that Order which he loved and cherished with a devotion that never wavered, but that, as age advanced upon him and infirmities increased, became more and more intense."

* These, and other precious tokens from various lodges and encampments, are now preserved by the Order in Maryland.

Thus loving and beloved, seeing his life-work prospered and prospering, this aged Father of a numerous brotherhood which soothed and sustained his feeble form, went gently and peacefully down the declivity of life to the boundary river, and there, at the good old age of eighty-one years, passed over into immortality on the 19th of October, 1861 — full of honors as of years. Everywhere the Order sorrowed at his departure, yet in gratitude that he had been spared so long and to accomplish so much for humanity; and, reciting his virtues and his labors, they lovingly and reverently buried his errors and his failings with the aged frame forever, in Greenmount Cemetery, of his adopted city.

In January, 1865, the corporate authorities granted "a spot of ground in the square located on North Broadway, and bounded by Fayette Street," for a monument to his memory. And in September following, the Order had erected upon that elevated spot, a noble monument to the Father of American Odd-Fellowship — a rocky-faced granite base ten feet square, from which rises a marble base, bearing the inscriptions — on the northwest, —

The site for this monument was unanimously voted by the Mayor and City Council of Baltimore.

On the northeast,—

He who realizes that the true mission of Man on earth is to rise above the level of individual influence, and to recognize the Fatherhood of God over all, and the Brotherhood of Man, is Nature's true nobleman.

The opposite sides,—

THOMAS WILDEY, *Born January 15, 1783. Died October 19, 1861.*

Above this base rises the pedestal, bearing on the south side, the Seal of the Grand Lodge of the United States, in *bas relief* — and on the eastern and western, carvings in similar style of Faith and Hope. The northern face bears the inscription,—

This column, erected by the joint contributions of the Lodges, Encampments, and individual members of the Independent Order of Odd-Fellows of the United States of America, and jurisdictions thereunto belonging, commemorates the founding of that Order in the City of Baltimore on the 26th day of April, 1819, by THOMAS WILDEY.

Above the whole towers a life-size figure of Charity protecting orphans. The entire height of the structure is fifty-two feet, and is executed in chaste and beautiful style.

The Order as founded by Bro. Wildey, was simply a *humane* institution — its *main* objects were to relieve brethren, bury the dead, and care for the widow and orphan. But gradually there were infused into its lectures and charges much moral and (unsectarian) religious instruction ; and at each revision these principles were increased, and deepened, and strengthened, until its beneficial and relief measures, from being *ends*, have become *means* to a higher and greater end — “to improve and elevate the character of man ; to imbue him with conceptions of his capability for good ; to enlighten his mind ; to enlarge the sphere of his affections, and thus to lead him to the cultivation of the true fraternal relations designed by the Great Author of his being.” Bro. Wildey planted the seed and cultivated the tree. It bore fruit richer and better than he had anticipated. “He builded better than he knew ;” but,

as Architect, he had able advisers and helpers in his co-founder and mentor, D. G. Sire John Welch, and in his intellectual G. Secretary, J. P. Entwisle, of the ready pen—these three being the first to whom our Order in America voted medals.*

§ 7. *The Order under the G. L. U. S.*

Thomas Wildey, First Grand Sire—1825 to 1829. The G. L. U. S., organized January 15, 1825, held its first annual session Feb. 22d following; but adjourned to March 30, when its officers were installed, and 4 Grand and 9 Subordinate Lodges reported in connection.

One of its first acts was to step out in advance of nearly all social organizations of that period, by decreeing that in no case should any refreshments except water be used in any of our lodge-rooms.

In October, 1826, the Grand Charter from the Manchester Unity was received through Grand Sire Wildey, and accepted. That Charter ratified and confirmed the former, and “doth also hereby grant, authorize and empower the Grand Sire, Deputy Grand Sire, Representatives and Proxies of the Grand Lodge of the United States of America, to conduct the business of Odd-Fellowship WITHOUT

* Later co-workers were G. Rep. Jno. Boyd, a wise business man; G. M. Augustus Mathiot, the humane and pure-minded brother who first urged (in 1823) the exclusion of all intoxicants from our meetings; and G. Rep. Richard Marley, who, “saved by his love for the Order and the kindness of his brethren,” was, ever after, “a very tower of strength, a trusted counsellor . . . and a model member.” All these have “gone up higher.” There yet remain the Grand Treasurer Joshua Vansant, surnamed “Honest,” “a born leader,” and long the trusted guardian of our finances; and the pre-eminently *Grand Secretary*, Jas. L. Ridgely, a great moral elevating influence in the Order, and Historiographer of our traditions and annals.

THE INTERFERENCE OF ANY OTHER COUNTRY, so long as the same is administered according to the principles and purity of Odd-Fellowship."

In November 1827, a charter was granted for Central Lodge, No. 1, in Washington, D. C., which was instituted on the 26th of that month. And the year closed with four Grand Lodges, having 17 subordinates beside two in the District of Columbia.

In 1828 Stranger's Refuge Lodge, of New York, denied to the Grand Lodge of that State any save advisory powers, and refused obedience to its decisions. The Grand Lodge, after all other means failed, expelled the *insubordinate* lodge, and was sustained by the G. L. U. S. The expelled lodge applied to England; but receiving no countenance, it submitted, and was re-instituted in 1829. The Grand Lodge of the District of Columbia was instituted Nov. 24, 1828.

Thomas Wildey re-elected Grand Sire—1829 to 1833. Degree Lodges were established in 1829, by the Grand Lodge of Pennsylvania. Prior to this, degrees were conferred in the lodge-room on Sundays. Though at first resisted as an innovation on the chartered rights of subordinates, Degree Lodges have now become general where lodges are numerous. Country and other isolated lodges confer degrees after the regular lodge-meeting; and in some States they are conferred by Degree Committees, or Deputies appointed for the purpose.

This year also, it was decided that the powers of the Grand Sire were confined to those expressly named in the Constitution—rejecting vague "ancient usage."

The anti-masonic excitement, which began in western New York two years before, now spread over neighbor-

ing States, and extended to *all* "secret societies." In Massachusetts, the Order died away. In Rhode Island, where it had just been planted, it took no root. In New York a contention about the seat of the Grand Lodge (New York, or Albany?) aided the opposition and stopped all growth. In Pennsylvania the 50 subordinates of 1832 declined to 40 in 1839. In Delaware the Grand Lodge was not instituted, though a charter had been granted. Almost everywhere the excitement lessened our numbers or prevented increase.

James Gettys, of the District of Columbia, Grand Sire—1833 to 1835, the term having been shortened to two years. He was succeeded by George Keyser, of Maryland, Grand Sire—1835 to 1837. Efforts were again made to induce the English lodges to discontinue their convivial practices and to cease changing the work of the order without consulting or notifying us, "that uniformity of action and principle might exist between us." As the Manchester Unity had revised the lectures and entirely changed the initiation, &c., the Grand Lodge of the United States now made a thorough revision of our ritual, rejecting much of the old version, and purging out many crudities in style and sentiment. In 1836 James L. Ridgely, of Maryland, was chosen Grand Sire, but declining, Samuel H. Perkins, of Pennsylvania, was elected at a special session in May, 1837, and installed at the following annual communication; when, also, further correspondence was ordered with the Manchester Unity in reference to their alterations of the work of the Order.

In 1838 P. G. Sire Wildey reported what jurisdictions he had visited, and among the lodges and en-

campments instituted by him was "Lone Star Lodge No. 1, in Texas, opened July 25th, 1838 — the first charter granted by the Grand Lodge of the United States to a foreign country.

In 1839, no quorum appearing, the annual communication was not held; but at a special session in April following they installed Zenas B. Glazier, of Delaware, Grand Sire. The correspondence with the Manchester Unity showed that it agreed to interchange the A. T. P. W., but made no promise to cease lodge convivialities, or to consult us on alterations of signs, &c. In 1840 Grand Encampments were admitted to representation, in despite of earnest opposition, because the qualification of the R. P. D. for all G. Representatives sufficiently protected the patriarchal branch, whose members were also represented as members of lodges. The regalia of the Order was also regulated, and the five degrees arranged as they are now numbered.

In 1841 Jas. L. Ridgely was a second time elected Grand Sire, and again declined, when John A. Kennedy, of New York, was elected and installed. The grievances caused by the Manchester Unity continuing and increasing, the Grand Sire, in February, 1842, deputed P. G. M. James Alcock to confer with the English Board of Directors, and arrange for consultations about, and notices of alterations. But the Directors refused to entertain such propositions, and referred the whole subject to the Annual Meeting of Deputies. G. Secretary Ridgely and G. Chaplain I. D. Williamson were then deputed to attend that annual meeting — where they were kindly received, but their efforts for peace and harmony set at naught. Consequently the annual communication of the G. L. U. S. in 1842 was

mainly occupied in considering the report of its Deputies. That its action may be clearly understood, we briefly state the case.

The government of the Manchester Unity, I. O. O. F., was nominally vested in its Annual Movable Committee (one delegate from each Lodge, and deputies from each District, some 2000 to 3000 members), which met on Whit-Sunday each year. But, during the interim, all power was vested in about 20 Directors, located in Manchester. This Board, by location and unity of interests, had controlling influence, and got ritual, signs, etc., altered almost at will. As the American Lodges were not notified of such changes, we could not "work" with their new members; for which we were censured and threatened! The Unity had uniform initiation and card-deposit fees. Ours varied with the benefits, cost of living, etc. Yet it required us to admit its members at its rates—generally less than ours. It demanded that the habits often induced by their "Lodge convivialities," should be no bar to admission. These commands to change our work, and rates of dues and benefits, involved the subversion of our government, surrender of our chartered sovereignty, and lowering our standard of morality. The plea (Spry's History, p. 50) that British laws forbade "oaths of initiation," etc., did not apply; for we neither use nor require them. So the G. L. U. S. thanked its deputies and approved their action; and, as the Manchester Unity had abandoned the ancient landmarks, broken its faith, and violated

the principles of the Order, our Grand Lodge unanimously severed all connection, and declared itself the sole Fountain and Depository of Independent Odd-Fellowship on the face of the globe. The Manchester Unity then tried to establish Lodges in this country, and the G. L. U. S. retaliated. Both failed, and so each retained its separate jurisdiction.

Howell Hopkins, Pa., Grand Sire. In 1843 a dispensation was granted for "Prince of Wales' Lodge, No. 1," Montreal, Canada. Proxy representation in the G. L. U. S. was abolished. In 1844, P. G. M. Rev. E. H. Chapin (Mass.); G. Sec. J. L. Ridgely (Md.); P. G. Rev. J. D. McCabe (Va.); P. G. Sire John A. Kennedy (N. Y.), and P. D. G. Sire W. W. Moore (D. C.), were appointed to revise the Ritual of the Order, harmonize it in sentiment and style, and make it more impressive and attractive. Bro. Ridgely's History states that, in the Initiatory, which was adopted last, the Warden's charge was furnished by Rev. Bro. I. D. Williamson; the P. G.'s charge, giving the basis of our system of principles and practice, was by Bro. Ridgely; and the remainder mainly by Bro. Moore. The 1st and 2d Degrees were slightly amended by the Committee. The 3d Degree was prepared principally by Bro. Moore. In the 4th Degree, the opening lecture by the N. G., and nearly all other matter needed, was by Bro. Chapin. In the 5th Degree, the precepts of moral duty, in the opening charge of the V. G., and the first paragraph of the N. G.'s lecture, were by Bro. Chapin; the part on the colors of the Order,

by Rev. Bro. C. W. Bradley, of Conn.; and what follows by Bro. Chapin, except the allusion to the emblem of mortality, which was by Rev. Bro. I. D. Williamson. Bro. Moore finally revised the whole, and added the forms for opening and closing, and for installations, etc. Of the Sublime Degrees, the Patriarchal was by Bro. McCabe; the Golden Rule by Bro. Williamson, and the Royal Purple by Bro. Moore, who also gave the final revisions, the fitting of the parts, and preparation for the press.

In 1845—Thomas Sherlock, Ohio, Grand Sire—honorary membership in the Order was abolished. Lodges were permitted to give certificates to traveling wives and widows of members. The Order in British North America was declared an independent body. Terms of office in Subordinates were extended to six months. A splendid gold watch and chain were voted to G. Sec. Ridgely, in appreciation of his long and faithful services as editor of the "Covenant and Official Magazine," and as G. Secretary.

The Revised Ritual was considered and adopted at a special session, preceding the annual session of 1845, and went into use in January, 1846.

In 1847, Horn R. Kneass, of Pa., was installed Grand Sire. A reform in representation in subordinate Grand Bodies was now in progress. Originally each P. Grand and P. C. Patriarch became, *ex-officio*, a representative of his Subordinate in the State Grand Body, beyond the Subordinate's power to control or remove him. Thus each Subordinate added

from two to four representatives (?) yearly to the Grand Lodge, which soon grew unwieldy, when its influence centred in the few members living nearest its place of meeting—especially those Past Grands who were also proxies of distant Subordinates. This centralization of power became more grievous as the Order increased, until a general demand was made in large jurisdictions for a *limited voting* representation, *elected* by the Subordinates, and that Grand Officers should be elected by allowing the P. G.'s and P. C. P.'s to vote for them in their Subordinates. New York, which had already over 2000 members in her Grand Lodge, and was adding about 800 to the number each year, led the van. In 1846 over 100 amendments to her G. L. Constitution were pending, when both parties agreed to hold a Convention of delegates to frame a new Constitution. It met, and adopted a new Constitution, only two delegates dissenting. But in Grand Lodge, in December, the conservatives set it aside, declaring the Convention unconstitutional. In the February session the country Lodges were represented by greater numbers than ever; but the G. Master overruled all motions favoring the new Constitution, and refused any appeal from his decisions. An appeal was made to the G. L. U. S., which ordered the G. L. of N. Y. to vote on the new Constitution, in amended form, at its next session. This was done in November, and the new Constitution adopted by 202 Lodges against 77—3 Lodges tied. But in December the G. Master, by proclamation, declared the old Con-

stitution yet in force. A special session of the G. L. U. S. was petitioned for, but the G. Sire refused to call it; and, instead, sent a Commission of Inquiry to New York. The reformers refused to attend what they deemed an illegal and prejudiced Commission. So an *ex parte* examination and Report was made, whereupon the Grand Sire proclaimed the minority the legal Grand Lodge.

In 1848 the G. L. U. S., by a vote of 47 to 24, received the minority representation of New York, and rejected the other. The 24 dissenting voters protested in form, and signed and published two addresses,—1st, to the rejected party, not to form a new Order, but to stand firm, and pledging another effort to obtain a just decision; and, 2d, calling on the Order itself, to decide whether our government shall be “one of defined powers and limited authority, or of personal discretion and undefined prerogative.”

In 1849 R. H. Griffin, Ga., was installed Grand Sire. Two New York delegations again appeared. The G. L. U. S. voted to divide the State—giving to the majority the Northern, and to the minority the Southern, District. The spirit of reform had now reached the G. L. U. S. itself, which adjourned to meet in Cincinnati (under protest that Baltimore was its permanent seat); and that reforms might be considered, a special session of one week was to precede the regular session. Unfortunately, the cholera and other difficulties prevented the special meeting. At the annual meeting, P. G. Sires were declared non-voting unless Representatives also.

In 1851 W. W. Moore, D. C., was installed Grand Sire. Justice was now accorded to the G. L. of Northern New York. Schuyler Colfax, of Indiana, reported the Degree of Rebekah for wives of fifth degree members. In 1852, the "London Order of Odd-Fellows" (England), 233,000 members, proposed uniting with us. The proposal was respectfully declined, mainly for reasons like those which caused our severance from the Manchester Unity.

Met in Philadelphia in 1853—Wilmot G. De Saussure, S. C., Grand Sire. All the States and some of the Territories had G. Lodges. In 1854, the G. L. of British N. America having ceased its sovereignty, the surviving Subordinates again came under jurisdiction of the G. L. U. S. A new Constitution and By-Laws were adopted, embodying reforms of previous years.

In 1855—William Ellison, Mass., Grand Sire—every G. Lodge and G. Encampment was represented. In 1856, D. G. Sire G. W. Race presided, the Grand Sire being too unwell to attend. In his Report the Grand Sire feelingly referred to the dark clouds gathering on the nation's horizon, and reminded the brethren that Odd-Fellowship has nothing to do with distinctions of parties and sects: the earth is our country, and the human race our nation.

In 1857—G. W. Race, La., Grand Sire—Bro. Fred. D. Stuart, D. C., was voted a testimonial for arranging the secret work of the Order. A silver tea-set was subsequently presented. In 1858, Grand Lodges had been instituted in Kansas and Nebraska. The Constitution was amended to permit elective

officers to make motions and debate; also, non-elective officers, if a majority so voted. By amendment of 1857, the Grand Sire was to be elected and installed at the same session when elected; and Samuel Craighead, Ohio, was thus chosen and installed. The 40th anniversary of the Order (April 26, 1819) was ordered to be generally celebrated in 1859. The Order had been planted in the Sandwich Islands; and now the G. L. (with 7 Subordinates) of Victoria, Australia, applied for admission. Further correspondence ordered.

In 1860, at Nashville, Tenn., Grand Sire Craighead being too unwell to attend, D. G. Sire E. H. Fitzhugh presided. The session was held in the State Capitol, and visits were paid to the widow of President Polk and to the tomb of President Jackson. Adopted forms for dedicating halls and laying corner-stones. Robert B. Boylston, S. C., was elected and installed Grand Sire.

In 1861 civil war separated the G. Sire from the G. Lodge, and only 15 Grand Lodges and 7 Grand Encampments were represented. D. G. Sire Milton Herndon, Ind., presided. Much business was deferred because many Representatives were absent. Debt and diminished resources of the G. L. induced G. Representatives to donate a portion of their mileage. In 1862 the venerable presence of Father Wildey was missed—he had departed Oct. 19th, 1861. Only 11 G. Lodges and 11 G. Encampments were represented; but, for the first time in several years, the G. L. was out of debt, and had ample means for

current year. J. B. Nicholson, Pa., was installed Grand Sire.

In 1863, had correspondence, by flags of truce, with the Order in Virginia and Georgia; also heard from Louisiana. The Order was prospering in the Sandwich Islands, but declining in Vermont. In 1864 met in Boston. Emphasized the law forbidding *all* refreshments, except water, in any place used by the Order; and forbade using the name or regalia of the Order at any celebration, fair, etc., where intoxicants are to be used. Isaac M. Veitch, Mo., was installed Grand Sire.

In 1865 all the State Grand Bodies were represented, except those of N. Carolina and Florida. The divided Grand Bodies of New York asked to be re-united; and again united in August. In 1866, every representation was present except the Lower Province of B. N. America. The monument to Father Wildey was dedicated by solemn ceremonies and unveiling its crowning statue of Charity, after a grand procession. The Grand Bodies of Md. had laid the corner-stone on the preceding anniversary of the Order. All use of the name of the Order in aid of any lottery, raffle, or gift enterprise was forbidden. All Subordinates were asked to aid Lodges impoverished by the war. A copy of the portrait of the late Grand Sire Boylston, of S. C., was ordered sent to his widow. James P. Sanders, of N. Y., was installed Grand Sire.

In 1867 met in New York city. The Lower Province of B. N. America was again represented. A

Grand Lodge was chartered for Colorado. Grand Bodies were directed to request their Subordinates to celebrate the 26th of April, each year. Various public charitable institutions, Jewish and Christian, were visited—giving and receiving pleasure and profit. In 1868, directed each Grand Body to celebrate the Semi-Centennial of the Order in 1869, and arranged for a national celebration by the G. L. U. S. in Philadelphia. Approved charter for the Grand Lodge of Victoria, Australia, and authorized the introduction there of the Patriarchal Branch. Authorized Rebekah Degree Lodges to charge dues and grant benefits. Adopted a flag for the Order. Authorized the Grand Sire to visit and aid Southern jurisdictions: and appointed G. Rep. B. W. Dennis to visit and revive the Order in Vermont. E. D. Farnsworth, of Tennessee, was installed Grand Sire. April 19th, 1869, was celebrated as the Semi-Centennial of the Order throughout the extent of our Odd-Fellowship. An especially appropriate celebration by the G. L. U. S. was held in Philadelphia.

Held the session of 1869 in San Francisco, Cal. Arrangements had been made by the California brethren to defray the extra cost of such a session, and they obtained free passes both ways for members, and reduced rates for visitors, west of Omaha. The G. L. U. S. and visitors met the California Committee at Omaha, Sept. 10th, where they had a grand reception. In charge of the California Committee, they reached Sacramento on the 14th, where, on the 15th, they laid the corner-stone of an Odd-

Fellows' Temple, with grand parade, followed by a banquet. On the 16th, at Alameda, G. Rep. Nathan Porter and lady gave them hearty welcome. At San Francisco they were escorted by the Order and an immense multitude of citizens to the theatre, where a splendid reception was held. Excursions, festivities, visits of various kinds, and courtesies from officials, institutions, and numerous citizens, filled every leisure hour during their stay. On September 20, after a large procession and hearty welcome, the session began in Covenant Hall, 29 G. Lodges and 16 G. Encampments represented—every jurisdiction except Vermont. Seven Past G. Sires were present. Special Commissioner Dennis reported success in reviving the Order in Vermont. The Grand and Deputy G. Sires were requested to visit Southern jurisdictions. Besides routine and ordinary business, a baywood (evergreen laurel) cane, with gold head, inlaid with quartz specimens—all products of California—was presented to Grand Secretary Ridgely by Nathan Porter, G. R., on behalf of California Odd-Fellows; and a gold ring, made of filings of "the last spike," to the G. Sire by G. Rep. Fox. The session of 1870, in Baltimore, was occupied with German affairs. Templar Lodge, Cal., had donated \$1200 toward expenses of P. G. M. John F. Morse, Special D. G. Sire, to introduce the Order into Germany. After many difficulties and delays, the first Lodge was instituted at Stuttgart, Dec. 1st, 1869. D. G. Sire F. D. Stuart reported his visitations in the South as generally beneficial, and advised further aid and counsel. Further

provisions were made to restore brothers suspended for N. P. D. Fred. D. Stuart, of D. C., was installed Grand Sire.

In 1871, met in Chicago—every jurisdiction represented. Special D. G. Sire Morse reported Lodges instituted in Stuttgart, Berlin, and Dresden, Germany; and in Zurich, Switzerland, and an Encampment in Berlin. G. Sire Stuart reported successes in visitations South, and recommended visits by the G. Sire to all Grand Bodies while in session, which were provided for accordingly. In 1872, chartered the “G. L. of the German Empire,” for Prussia, Wurtemberg, Saxony, etc. Commended the prompt and efficient aid of the Order to the sufferers by the Chicago fire, last year. Provided an Assistant and other aid for the G. Secretary. Emphasized the prohibition of Sunday Lodge meetings, and improved the law for reinstating “dropped” members. Appointed a committee on history, and provided for collecting archives, etc. Commended founding libraries, asylums, and schools by the Order. First Lodge in Lima, S. A., (Jan. 3, 1872,) chartered. Installed Dr. Cornelius A. Logan, Kansas, Grand Sire.

In 1873, D. G. Sire Durham presided—G. Sire Logan being in Chili, S. A. Chartered the “G. L. of the Republic of Switzerland.” Appointed G. Sec. Ridgely Historiographer of the Order, to be aided by those of State Grand Lodges. A balance of \$402, left in General Relief Fund, was sent to the yellow-fever sufferers of Shreveport, La. Presentations to G. Sec. Ridgely were made: 1st, a

“silver brick,” from Bro. Martin White, Nev., by G. Rep. Harmon, Cal.; and, 2d, an ingeniously symbolic cane, from Bros. Sehorn and Danbury, by G. Rep. Washburn, all of Tenn.

In 1874, met in the Capitol, Atlanta, Ga., D. G. Sire Durham presiding—G. Sire Logan in S. America. Adopted forms for celebrating the Order’s anniversary, and a new form for funerals. Reaffirmed the exclusion of spirituous, vinous, and malt liquors from our halls, etc. Adopted street uniform for uniformed Patriarchs. Installed Milton J. Durham, Ky., as Grand Sire.

In 1875, met in Indianapolis, Ind. G. Sire Durham presided. Were heartily welcomed by eminent officials and associations, and united in a grand procession. Authorized chartering the “G. Lodge of Chili, S. A.” Appropriated \$1000, part compensation, to Historiographer Ridgely, and approved his plan of the work. Accepted invitations to the National Centennial, Philadelphia; and accordingly,

In 1876, met in Philadelphia, G. Sire Durham presiding—every home and foreign jurisdiction represented, save Montana, British Columbia, and Switzerland. P. G. Sire Wollheim and P. G. Sec. Schættle, of the German Empire, were present as visitors. The special features were: 1st. An appropriate sermon in the ancient Christ Church, Sunday, Sept. 17th. 2d. On the 18th, A. M., reception at Musical Fund Hall. 3d. Noon, visited Independence Hall. 4th. P. M. and evening, reunion of P.

G. Reps. at Musical Fund Hall. 5th. On the 20th, "Odd-Fellows' Day," Grand Parade,—17,568 members, 92 brass bands, and 9 drum corps in line. Crowds of brethren and people lined the streets and avenues to and in Fairmount Park. 6th. Singing and speaking in the Park at 4 stands, representing East, West, South, and North; and then all united in the centre, where appropriate ceremonies, speaking, and singing closed the day. Charters approved for a Lodge in Lima, Peru, and one in Bolivia, S. A.; and for an Encampment and Lodge in London, England, instituted in 1875. John W. Stokes, of Pa., was installed Grand Sire.

In 1877, G. Sire Stokes presided. Directed the G. Sire or D. G. Sire to visit Australia and New Zealand to settle difficulties and complications respecting authority. Commended efforts to establish an invalid Odd-Fellows' Home in Florida. Defined the standing and rights of suspended members.

In 1878, G. Sire Stokes presided. Approved a Supreme G. L. Charter for Australasia, granted by Special Commissioner, D. G. Sire Harmon, and (from and under that) G. L. charters to South Australia, Victoria, and to New Zealand. Approved Charter to Lodge No. 1, Copenhagen, Denmark; also the History of Odd-Fellowship, as published by Bro. Ridgely. Allowed Daughters of Rebekah to retain membership in their Lodges, independent of the status of their husbands. Adopted a parade regalia for Subordinate Lodges; also regalia and jewels for members, officers, and lady P. N. G.'s of D. of R.

Lodges. Installed Bro. Jno. B. Harmon, California, as Grand Sire.

In 1879 G. Sire Harmon presided. Appointed Commissions to institute Lodges in Bermuda and in Austria-Hungary. Adopted the title of "SOVEREIGN GRAND LODGE OF THE I. O. O. F." as the proper name of the G. L. U. S. Appointed a Committee of thirteen to revise our Ritual, and reduce the number of the Degrees. Approved the project for an Invalid Odd-Fellows' Home in Jacksonville, Fla. Adopted a funeral service for use in Lodge-rooms. Established the status of Daughters of Rebekah (independent of that of husbands and brothers), and the use of P. Words of that Degree and its Lodges.

The 56th annual session (1880) was held in Toronto, Canada,—the first ever held on foreign soil,—Grand Sire John B. Harmon presiding. It was a notable session; characterized also by "a cordial and assiduous hospitality" of Canadians generally, "which was without parallel in the history of the Order." Members and friends began arriving on September 16th. On 17th, a grand procession, 98 carriages, 50 bands of music, 10 banners, 3187 Odd-Fellows on foot in line, and 40,000 spectators. Went to the Great Industrial Exposition, and were welcomed by Mr. Withrow, President of the Exposition, Lieut.-Governor Robinson, Mayor Beaty, and G. Master Cole. In reply, the Grand Sire eloquently contrasted the present grateful hospitality and fraternal welcomes with the savage exul-

tations of 1813, when the U. S. army took Toronto (then York), and burned the Government buildings; and of 1814, when the British forces took Washington, and destroyed the Capitol and President's house. On Sept. 18th a grand excursion to Georgian Bay, and meeting with Odd-Fellows from Parry Sound. While in the city was a parade of the Uniformed Patriarchs, and in the evening a serenade to Lieut.-Governor Robinson and Mayor Beaty, and their families, followed by a banquet at the Queen's Hotel. On Sunday, 19th, services in the Cathedral, G. Chaplain Venable preached on the Good Samaritan—"Who is my neighbor?" On the 20th, P. M., Gov. and Mrs. Robinson received the members and their ladies. (In all the hospitalities, ladies were included as givers and receivers.) On the 21st, a cab jaunt to see the city and visit institutions; and in the evening the reunion of P. G. Representatives, attended by officials of the Province and city, and many citizens of both sexes. On the 22d, the S. G. Lodge, during a recess, received the Lieut.-Governor and Mayor. The session began on the 20th, in the Legislative Hall, which was granted for the purpose, by a welcome from G. Master Cole, and a response by the G. Sire, and closed on Monday, 27th. Besides considering some 18 appeals, much business was transacted, among which was the following:

1. Amended the Constitution so that only a four-fifths vote is required to alter the secret unwritten work, and two-thirds to alter the secret written work.
2. Adopted the new Ritual for Subordi-

nates (Encampments and Lodges), reducing the degrees in each to three only. 3. Ordered the new Ritual to go into effect on January 1, 1881, as the only lawful work thereafter of the Order—any other to be unlawful and void. 4. Classed members of the old 1st and 2d Degrees as of the new 1st or Pink Degree; of the old 3d and 4th Degrees as new 2d or Blue Degree; and of the 5th as new 3d or Scarlet Degree. 5. Adopted an addition to the present funeral service. 6. Voted permission to Lodges to agree to receive members of other Lodges, if veterans of 25 years of good standing, without *first* drawing cards from their Lodges for deposit. 7. Allowed an aged or infirm brother, whose Lodge becomes extinct, to retain membership in his Encampment by depositing his card from the Grand Secretary of his Grand Lodge. 8. Grand Bodies holding biennial sessions may elect their officers for two years. 9. Encampments may provide rules for the better government of uniformed Patriarchs. 10. Added the “baldric” *or* collar to the Encampment regalia. 11. Voted that adopting “Eddy’s Tactics and Drill” for uniformed Patriarchs, did not include the funeral ceremony. 12. Voted an unmarried daughter of a Scarlet Degree member in good standing, whose parents are dead, to be eligible to the D. of R. Degree, if proposed by the N. G. of her father’s Lodge, or guardian; or to membership in a R. D. Lodge if properly proposed on certificate. 13. Decided that a *legally* adopted daughter of a Scarlet Degree member is eligible, as above; but

a stepdaughter is not eligible. 14. Directed the balance (\$1000) of the Yellow-Fever Relief Fund (which had been paid back to the S. G. L.) to be returned to the G. L. of Mississippi, for the relief of the widows and orphans made by the pestilence of 1878. 15. Repealed the "Dormant" law, and provided for reinstating "dormant" or suspended members. 16. Urged all Odd-Fellows and their families to sustain and read our periodicals. 17. Installed Bro. Luther J. Glenn, of Ga., as Grand Sire.

CHAPTER II.

OBJECTIONS AND INQUIRIES ANSWERED.

Can there any good thing come out of Nazareth? . . . Come and see.—JOHN i. 46.

Judge not according to the appearance, but judge righteous judgment.—JOHN vii. 24.

ODD-FELLOWSHIP having increased so rapidly, and spread its organizations so widely, within a few years, naturally attracted the attention of nearly all classes of the community. Rising, too, as it seemed, out of the midst, and in defiance of a violent excitement against a supposedly similar institution, every objection urged against that was pressed against this. Some yet regard it with horror. Mystery they deem but another name for evil, and all "secret societies" dangerous to the moral, social, and political well-being of the country

A few regard it with contempt, believing it a childish mummary, calculated to enroll only weak minds, fond of the notoriety acquired by singularity of name and conduct, and vain of queer titles, banners, and regalia. Others, viewing its rapid increase, are disposed to examine it more closely, to learn what has thus extended its operations in the land. And not a few, who have noted its deeds of benevolence, and its salutary social influences, desire to trace its outer deeds to its inner life, and ascertain what are really its ultimate aims and highest objects, and what the means by which it purposes to accomplish them.

To all these, and especially to the latter two, we now address ourselves, in all truthfulness and honesty. We will endeavor fairly to state and candidly to answer objections, unfold our principles, and declare fully our objects. And the portions prepared especially for

“Brethren of our friendly Order,”

of every degree, station, and office, will further disclose the life which animates us in all the obligations, duties, privileges, and operations of our fraternity.

§ 1. *Our Name.*

It *seems* that of a mere convivial club, or, at best, of light-minded persons, who delight to practice “frolic and fun,” and affect singularity of conduct to gain notoriety among the curious and ignorant.

The names *Nazarene* and *Christian* were once terms of even greater obloquy and reproach than is that of *Odd-Fellow*. Yet, in despite of odium and singularity *then*, none are *now* more honorable and honored in

Christendom. Condemn us not, then, merely because of our name.

True, it is a singular one; but we chose it not. It came to us, attached to an institution which, for many years, in another country, had fulfilled its great motto, "FRIENDSHIP, LOVE, AND TRUTH," by visiting the sick, relieving the distressed, and burying the dead. Hence, singular as that name is—yea, odious as it may sound to some—it has been rendered dear to our hearts by the glorious deeds of benevolence and philanthropy performed under it, and by the great moral and religious principles associated with it, until its singularity is lost in its moral value and beauty. To us, *Odd-Fellow* is an honorable name. We love to wear it, and to bear its reproach we deem an honor.

To be an Odd-Fellow, in the sense it has in our minds, you must act and speak like an honest man; you must do all the good to mankind that is in your power; you must reverence God; do to your neighbor as you would have him do unto you, and keep yourself free from all excess and pollution. Alas, that some who bear the name do not sustain the character! To do the *work* of an Odd-Fellow, you must attend the couch of the sick and dying, the side of suffering and distress, the house of mourning, the grave of the departed, the abode of poverty and want, and "visit the widows and fatherless in their afflictions," as well as the Lodge-room, where social intercourse and fellowship abound. Become an Odd-Fellow, and sustain the *character*, and perform the *duties*, and share the *privileges* of that name, and it will sound as sweet to you as it is dear to us.

2. *Our Obligations and Penalties.*

We have been branded as “an oath-bound association, whose members are obligated, by bloody penalties, to favor each other wrongfully, and to punish violations of these obligations in some severe and terrible manner;” yet there is not a single obligation administered among us, inconsistent with any duty we owe to self, family, country, mankind, or to our Creator. All the aid we are to render each other, is and must be within the limits of strict humanity and patriotism, of morality and religion. We invoke no penalty on life or limb, person or property: nothing but the social and moral consequences which follow the violation of any similar pledge of sacred honor among the rest of mankind; consequently, no one among us is bound, in any way, to revenge any revelation which an unworthy member may make. We are not, therefore, an oath-bound institution, nor are our obligations *oaths*—no jurist would call them such—but simply solemn pledges and covenants, wherein our yea is “yea and amen.”

§ 3. *Our Regalia, Emblems, &c.*

They are denounced as childish, foolish, unbecoming good men and serious purposes and philanthropic deeds.

An unthinking young man ridiculed a grave gentleman whom he saw engaged, with soap-suds and a pipe, blowing bubbles in the air. Yet that ridiculed man was Sir Isaac Newton, who, by that seemingly childish employment, was ascertaining the laws of the Almighty in relation to light and colors! One of *our* uses of

regalia, is to teach us to beware how we judge men by mere *appearances*.

Possibly the objector himself wears some simple article, given him as a memento by a dear friend; or keeps near him some seemingly unmeaning thing to remind him of important duties to God and man. Perhaps he stately observes some ceremony, full of solemn teachings to his soul. However childish that memento or token, however senseless that ceremonial may *seem* to others, to him they are above all value, because full of precious memories and solemn teachings.

Such our decorations, emblems, and forms are to us. The light shed on their meaning, as we advance in Odd-Fellowship, and their novel applications to impress on our minds important principles and precepts, render them peculiarly pleasing and highly useful. The thoughtful Odd-Fellow is continually reminded by them of important duties to God and man.

Besides this, our regalia, jewels, and some of our emblems are used to mark grades and stations among us. As such, they are not more puerile, certainly, than the laced coats and caps, the plumes and epaulettes of the military, or any other badges used among men to distinguish station and office. But they are not only our uniform, the very colors are made to teach us important lessons and duties.

§ 4. *The Expense of Regalia, &c.*

It is possible that, in some cases, more money is expended in furnishing our Halls and Lodge-wardrobes than is necessary to instruct mind and heart, to refine the taste, and to administer to comfort and convenience. As with churches and with individuals, so with Lodges

and Odd-Fellows—the desire for display too often outruns ability and utility. We will not defend any extravagance; yea, we even condemn it, let the censure fall where it may. But *within* the reasonable limits of *ability* and *utility*, how stands the objection to Odd-Fellowship on the score of useless expense for finery?

Our rooms should be made pleasant and comfortable for all classes of our members, to induce their attendance, and render the transaction of our business a pleasant duty. If the wealthiest are willing to abate some of the luxurious comforts of their homes, and learn the uses of simple conveniences, the poorer brethren should not object to some expense beyond their frugal accommodations, where they may learn the cares and proprieties belonging to a richer style of living. Even should it lead the humble man to aspire after more comforts and greater neatness than he is accustomed to in his own home, so as to lead to habits of more productive industry and economy to procure them, we do not think himself or family will be injured thereby.

But, aside from this homeliest view of the subject, taste and propriety require that there should be a fitness between the means and the end. The emblems by which important truths are illustrated and enforced, should not be so clumsy, inelegant, and coarse, as to mar the teaching. The decorations among which men meet to learn the gentlest and most beautiful practices of Christianity, should not be ungraceful and tawdry. The school for the elevation of human aspirations and character, should not be clad in uniforms calculated to drag down the imagination and belittle the feelings.

“But if the Order aims to benefit the poor, why not bestow its cost in charity?” If the owner of the Koohi-noor diamond, estimated worth thirty millions of dollars.

were to sell it, to give the money to the poor, some one else must buy and possess it, and so become subject to the same reproach: "Better sell it, and give the money to the poor!" Could it be made to furnish well-paid employment to hundreds who need it, the case would be different. The cost of our decorations has been employed in giving needed labor (and *by* that labor, honorable subsistence) to hundreds and thousands of industrious men, women, and children. So far, then, it has not been expended in vain.

"But of what utility was that labor?" When the humble and grateful Mary (Mark xiv. 3-9, and John xii. 3-8) took "a pound of ointment of spikenard, *very costly*, and anointed the head and feet of Jesus," there was complaint that the expensive article had not been sold for the benefit of the poor. But Jesus declared that *the act had a utility worthy of its cost*; and reminded them that the poor could be remembered at any other time and in some other manner. So, if our regalia and emblems tend to *increase* our benevolence, and stimulate us to *greater* activity in well-doing, then is their manufacture no idle work, their cost no useless expense. The food or raiment that money would have purchased, would, in a few months, have been consumed or worn out: that is, supposing that amount would have been furnished by its contributors, if they had not been incited by Odd-Fellowship, which is not certain. But here remain these decorations and emblems, still teaching their lessons of benevolence, continuing for many years their influence in leading hundreds to remember their poor and distressed brethren, their families, and the widow and the orphan. That they do this, and much more of good besides, we are well persuaded; and

so would be the objector, could he place himself fully under their influence.

“For ye have the poor with you always, and whensoever ye will, ye may do them good.” When any sick or distressed brother, when any widow or orphan of a deceased Odd-Fellow, asks our aid and receives it not, *because* we have expended beyond our proper ability in decorations, jewels, or regalia, then let censure come in its severest form! But till then, we trust that no Odd-Fellow will lack emblems to refine the taste, and instruct mind, heart, and hands in well-doing.

§ 5. *Our Secrecy.*

Ring what changes you may upon the suspiciousness of secrecy, the tendency of evil to seek darkness and mystery, and of good to come to the light that it may be manifest, still, you will hardly contend that secrecy is, in itself, and necessarily, a conclusive proof of evil. If not, then it is uncharitable to condemn any individual or institution on the score of *secrecy alone*. Now let us fairly understand each other. Our secrecy “hath this extent—no more:”—

1st. We are secret (as *every family* is or should be secret) in regard to the personal affairs of any member which are submitted to us for counsel, aid, admonition, rebuke, or punishment. They are *his* secrets, not *ours*, much less *the world's*. And baser would we be to publish them, than if we were to squander property or money that had been solemnly confided to our keeping.

2d. We are secret (as *a merchant* is secret in regard to correspondents and customers) in concealing the names of informants, and their information concerning the character and standing of applicants for member-

ship. We have no right, morally, to injure those who confide in us; and even the laws of our country would punish as libel or slander the exposure of the applicant's faults.

3d. We are secret (as *Christ's followers* are commanded to be) in bestowment of donations to distressed brethren or their families. Unfeeling, indeed, must be the prying soul that would insult the relieved by publishing their poverty in boasting of his own charity! May Odd-Fellows ever be reproached for secrecy rather than be guilty of such unchristian conduct!

4th. We are secret (as every *banker and businessman* is secret) in our modes of ascertaining whether a stranger-applicant is a partner in those funds, a portion of which he is about to withdraw. Each bank or merchant has secret signs by which he knows whether the draft presented him is genuine. We have signs and tokens by which to know men, whether they are genuine Odd-Fellows, whether they are entitled to receive what they ask. A meddling, prying fellow, seeking to find out and counterfeit the secret signs of a trader, would be rewarded for his *ingenuity* with the contempt of all honest and honorable men, even if the *worthy forger* escaped the penitentiary! Of what higher estimation is *he* deserving who impertinently seeks to possess himself of the secret signs (and expose them to others probably no honester than himself) by which we guard the treasury of the dependent sick and distressed, the widow and the orphan?

5th. We are secret in our forms and ceremonies of initiation, and the use of our emblems in the instruction of our members. This use renders the lessons more impressive; and to disclose the *mode* of teaching would

deprive the *instruction* of the charm of novelty, and impair its efficacy.

That this is the utmost extent of our secrecy, honest and truthful men of all denominations among us are ready to testify. These secrets, then, belong to no individual alone, and therefore no one has a moral right to disclose them. They are the *Order's only*. They concern not the world, and belong not to the public. An individual out of the Order has no more right, in morals or propriety, to pry into them, or demand their revelation, than he has to turn eavesdropper among neighbors, or ask a wife to reveal the confidential conversations of her husband. The disposition to acquire and expose *the secrets of others*, is as wrong as any iniquity it seeks to uncover: as impertinent as peeping into a business-man's letters or a neighbor's market-basket or dinner-pot. And yet there are persons—honest, high-minded people *in all else*—who have allowed this spirit so far to govern them, that they condemn, *without evidence*, every so-called “secret society,” and pry into its private affairs, and encourage others to expose them to the public. Surely such conduct must arise from a want of due consideration of what is due to their own characters as honest, decent men! The same principle, applied to individuals, would justify a clergyman for exposing cases of conscience confided to him by his flock; an attorney for betraying, unto loss of property, character, and *even life*, his client; a physician for disclosing the affairs of his patient, and all he sees and hears in the houses he visits; and a military commander who informed the enemy of his plans of action, and the countersigns on which depend the security of his army! Such anti-secrecy people, to be consistent, should have no secrets of their own, and

keep none confided to them by their families and friends; should expose their most private thoughts and feelings to the public; relate their domestic conversations and conjugal endearments; expose purse, pocket-book, and private papers at all times and places; never vote a folded ticket, seal a letter, receive secret advice, bestow private alms, or offer secret prayer! For, if secrecy is wrong, or proof of evil, all these things are evils.

We will only add that, properly speaking, *Odd-Fellowship* is NOT a secret society. Our Constitutions and By-Laws, our times and places of meeting, the names of our officers and members generally, the amounts and sources of our receipts, the items of our expenditures, our principles and objects, the proceedings generally of our National and State Grand Bodies, *all* these are as public as those of any legislature or other public department in the country. As well, therefore, might you call any individual or family, the United States Senate, or President's Cabinet, or a Grand Jury—*all* of whom have secrets—"a secret person," "a secret family," "a secret senate or cabinet," or "a secret jury," as to call us "a secret society," merely because *we* have secrets.

§ 6. *Our Exclusiveness.*

Some complain that we do not invite all, and receive all who apply, without regard to sex or health; that we select *the few*, only, who perhaps least need our moral inculcations and pecuniary aid. If our principles are so moral, and our teachings so pure and salutary, and our objects so benevolent, why not throw our

portals open to the world at large, and so extend to the utmost the utility of our principles and organization.

The selection of a few individuals out of the mass, to unite them in associated efforts for the diffusion of important principles, and to exercise them in the practice thereof, that they may become the teachers of others, appears to be the method of Divine Providence itself.

When God determined to institute among men a pure worship of himself as "God of the whole earth," he called Abram, of Ur, in Chaldea, to be his "friend" and agent in the work. Revealing himself to the patriarch, he constituted him the progenitor of that "chosen people" who were to be the depository of Divine truth until *the world* should be prepared to receive and practice the mysteries of human redemption. Every precaution was taken to make these *selected pupils of God* "a peculiar people." They were to be "Odd Fellows" among the nations around them, not only by hereditary descent, but also by a singular form of government, a singular code of laws, and a singular ritual of worship, *all* adapted to keep them from mingling with other nations and adopting their idolatries. The decorations of their temple and tabernacle, the regalia of their priesthood, the emblems for their instruction, were all prescribed for them, even to form, color, and material. The mode for initiating proselytes from other nations was clearly defined; and certain physical defects and conditions of health were made causes of perpetual exclusion from "the congregation of Israel." Whole nations, even, on account of their mental or moral condition, or associations connected with their history, were excluded *en masse*. Thus prepared, these pupils of Jehovah gradually developed the lessons of

Divine Providence, and became, in turn, the teachers of mankind.

When the *Shiloh* (according to the Christian faith) appeared on earth, he pursued the same system of selecting a few from the mass for the purpose of private instruction and associated effort. Step by step, Jesus advanced his Apostles in the knowledge which they were afterward to teach the world by example and precept. And when the proper period arrived, in obedience to the Master's command, they went forth and *proclaimed openly* what they had *learned in secret*.

The same method was observed by the early teachers of Christianity, in the formation of churches of the faithful. And their peculiar discipline, and their system of *mutual aid and relief* among themselves, have continued, to a greater or less extent, down to the present day.

If we leave the theatre of special providences, we find the same system of selection for the inculcation of truth and duty adopted by the wisdom of all ages. The *family*, if we may consider it as a merely *natural* institution, is such an association. Private in its character, secreting from the public its dearest and holiest operations, it teaches its members not only those principles and precepts which are to be entertained and practiced among its own members, but those also pertaining to the social circle, the political gathering, the worshiping assembly, and the world at large. Each family has its peculiar modes of teaching and training, which it shrinks from exposing to the cold and unsympathizing curiosity of strangers. And some of these are secret not only to those that are without, but even to a portion of the household itself.

Odd-Fellowship stands on the same general basis of

necessity and utility in its selections and exclusions. It has its own mission to perform, its special principles and their applications to teach, and its own peculiar methods of culture and training. That its operations may be in fraternal harmony, it requires a selected number, qualified to aid in preparing each other for the proper discharge of their special and general duties to themselves and families, to the Order, and to mankind, and to God.

§ 7. *Our Exclusion of the Poor, Feeble, &c.*

It is sometimes objected to us that we pass by the indigent poor, and the constitutionally enfeebled, who most need our benefits; whereas, if our pretensions of ameliorating human poverty and suffering were genuine, we would admit the crippled, deformed, diseased, and indigent, instead of excluding even the healthy poor by requiring of them pecuniary fees and contributions beyond their ability to pay.

As our means are necessarily limited, so must be our plans and efforts. "What king, going to make war against another king, sitteth not down first and consulteth, whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is a great way off, he sendeth an ambassage, and desireth conditions of peace." (Jesus, in Luke xiv. 31, 32.) Our means of relief are but as *one* thousand compared to the vast army of suffering and want which we are urged to meet, and which numbers its *hundreds* of thousands; how, then, could we hope to prevail against it—how save ourselves from overwhelming defeat and utter loss? We have apportioned our labor to our means; we have selected an

enemy of our own strength, whom we can keep at bay, and hope ultimately to conquer. Should we succeed, and still have means left, we will then enlarge our field and use our means for additional efforts.

But how soon would our means be exhausted, if we admitted the impoverished and diseased indiscriminately to share in them. Or, rather, our means would never be accumulated, but drained as rapidly as they flowed into our treasury; for there would be many to demand, and but few to contribute. And when those who raised the fund came to need it, they, also, would be added to the unsupplied many whom even the public charity cannot relieve. Better, then, the constantly increasing good, however limited at present, than the great but decreasing effort which can confer but a temporary benefit, and must end in only another addition to the general misery. For, let the individual of a large fortune attempt to relieve *all*, by a lavish expenditure of his wealth, and he himself will soon need alms.

That we require the poorest applicant to contribute as much as the wealthiest, is true, as it is a matter of necessity. Equality in payments is essential not only to equality in benefits, but also in feelings. We aim to abolish all considerations of wealth or poverty in our fraternity; to make all feel that as Odd-Fellows, at least, they are not only brethren, but equals. He who did not pay an equivalent, would feel degraded at receiving benefits: would feel that they were not his just due, but alms. Under this feeling of dependence on his wealthier brethren, he would not feel free to act and speak in opposition to their wishes—would not feel that he had an equal right to direct the expenditure of our funds, or the affairs of the Order. Hence we pay the rich member, when sick, the same amount per week

that we pay to our poorer brethren. We would conserve the independence of the latter, and exclude all feeling of moneyed superiority from the former. They must not only be *told* that all are equal, but they must be made to *know*, to REALIZE it in every possible way, that they may freely *act* on it under all circumstances.

Even when extraordinary events render it necessary to give extra aid to an unfortunate brother, it still comes from a fund he aided to create for such purposes, and to which even his wealthiest brother *may* be reduced to apply. His relief comes not, therefore, even then, from one or a few *individuals*, but from *all*, himself included.

Now let us turn from defence to advocacy, from denial to assertion. Not only are we not *exclusive* in any bad or improper sense, but

§ 8. *Our Benefactions are General.*

The charity of Odd-Fellowship begins at home, but it does not operate *there only*. The Gospel designed for the whole world, began with its Founder, was extended to his disciples, spread to the Jews, and only after it had been preached for several years at Jerusalem, was Paul made an Apostle, and sent to preach its "unsearchable riches" to the Gentiles. So with every work of benevolence, every enterprise for the general good. It must have a beginning, then an enlarged theatre in its progress, before it can fill the bounds of its consummation. Girard, in his provisions for the education of orphans, strictly speaking, *excluded* none; his aim was to *include* certain children who had before been excluded. From the entire mass of children in the world who were excluded previously, he commenced selecting as large a number as the means

assigned would allow. He broke the total exclusion always existing, by a partial inclusion, designed to go on increasing toward a still greater inclusion as the means therefor should increase.

So with any good deed. It is aiming at the general benefit by a breaking up of the exclusion from good, that previously existed.

So with our Order. It is breaking up the exclusion that exists all around us, by including, one after another, as many as our means, measures, and objects will allow. If any thing, it is extending itself too rapidly and greatly. Out of the millions of men and families who need such instruction and aid as we provide, but who *were* excluded therefrom, we select thousands, and *for* them we break the bonds of exclusion from these blessings, and *by* them we extend these blessings again to other thousands still. Thus the exclusion existed before our Order was organized; and its operations have been, *not to increase*, but to *lessen* that exclusion. And this work it is pursuing with unflagging energy and unabated power, as rapidly as its means increase and its agencies are multiplied. If the past may be regarded as a prophecy for the future, so rapidly is it lessening the number of the excluded, and increasing that of the included, that a period may arrive when there will be no more exclusion of any.

But there is another sense in which our benevolence is general. Our benefactions are not confined within the Order. We allude not to the donations sent to the famishing millions of Ireland, or distributed with liberal hand among the uninitiated whom general calamity had reduced to destitution and want. Every good deed performed to a single individual expands its beneficial effects, directly or indirectly, still further. The aided

individual is thereby enabled to aid others: the benefaction he receives, he passes along the line of humanity till it is partaken of by many. Hence, every want we relieve is so much subtracted from the pressing claims on society at large. And every case of suffering we *prevent*, (and *our prevention far exceeds our relief*,) is so much saved from the general amount of constantly recurring suffering, pauperism, and crime. For we wait not until a brother's illness has utterly exhausted his means, reduced his family to want, and broken down his manly spirit into a tame submission to a life of dependence and pauperism. No; we step in at *the beginning* of illness, and we *keep afar off* the utter poverty which *might* bring submission to pauperism or drive to crime. The aid we give is received with a proper dignity and self-respect, so that when ability returns, the family resume their usual avocation, blessing the Order which sustained and aided it without bestowing *alms*! Who will say that a general benefit is not bestowed on society at large, by this peculiar work of Odd-Fellowship?

The Friends, (commonly called Quakers,) and a few other religious denominations, are accounted worthy of double honor as members of community, because they not only support their own poor, so that no member of their churches ever becomes a public charge, but they also pay their full share for the support of the poor generally. We, also, support our own poor, and thus relieve the public of so much of the burden that would otherwise swell the demand for more taxes. And yet, as citizens, Odd-Fellows give in private charity and pay in public taxes no less than others who are so ready to sneer at the "*benevolence* of Odd-Fellowship," and cry out against "*the selfishness and exclusiveness*"

of the Order. Why not give our institution credit then, for a general as well as special benevolence? Why continue to assert that our good deeds are confined to the Order, and are therefore narrow, restricted, and selfish? They reach out their tendrils of aid beyond where the vine runs in its restricted training. And most of those aided by its measures and means, are thus taught that heavenly sympathy which disposes them to use the means thus furnished for the blessing of others in their turn. And thus good offices, which had their spring in Odd-Fellowship, are sent around the ever-widening circle of humanity.

§ 9. *Interference with other Institutions.*

We have sometimes been accused of interfering with other institutions, assuming their duties, operating to their disadvantage; placing our Order, in fact, as the all-in-all, even to the neglect and abandonment of the religious institutions of all denominations, collectively, "the Church."

When the Patriarchs Abraham and Lot were somewhat involved by the quarrelsome conduct of their respective herdsmen, the brave, peaceable father of the faithful would not allow his duties to be compromised by a small matter of profit or loss. "And Abram said to Lot, Let there be no strife, I pray thee, between me and thee, and between my herdsmen and thy herdsmen: for we be brethren. Is not the whole land before thee? Separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left." (Genesis xiii. 8, 9.) In the same benignant spirit we would say to every good institution, and every be-

nevolent soul who may harbor a suspicion of our interference: View the vast field of human ignorance, destitution, suffering, and crime around us. See how very little of the mighty waste has ever been improved, or even disturbed by all the agencies ever set in motion. Does it not make the whole heart sick and the head faint to contemplate the almost hopelessness of relieving all that destitution and wo, and removing all that ignorance and crime? Is there not *more* than enough for us *all* to do?

Odd-Fellowship has not, *cannot* assume a hostile attitude to any religious, moral, or benevolent institution. We war only with vice and misery. Individuals among us, enthusiastic in praise of the Order, may have incautiously claimed for it more than it merits. Others, alienated from institutions of religion by various causes, may pretend to have found in Odd-Fellowship a complete substitute for any or all other institutions. But the great mass of the Order, by their actions, have shown that they believe our Order to be but one among the many agencies of Divine Providence for the amelioration of human suffering, the removal of evil, and the elevation of human character.

Says the Rev. D. W. Bristol, D. D., of the Methodist Episcopal Church, "That the Christian Church covers the whole ground of human obligation, civil, moral, and religious, we most cheerfully admit. It is indeed governed by the most perfect and beneficent code which could have been given to the world; one which bears in its unrivalled excellencies, the indelible impress of its Divine origin. But by such a conception, can any one suppose we should be justified in renouncing all other institutions and societies, because the constitution of the Church had preoccupied the ground? What,

then, would become of civil government, and all the moral institutions which have arisen legitimately out of this religious constitution? Other societies are established and justified under the same beneficent influence, such as Temperance, Moral Reform, Peace, Tract, Christian Alliance, Seaman's Friend, and all humane societies—all having their constitutions and by-laws, boards of officers, with all the attendants of separate organizations, even terms of membership, peculiar to each. But who ever supposed that these excellent societies were substitutes for the Christian Church? It is judged, and we apprehend correctly, too, that although these came immediately under the rule of the great constitution, yet that they could be better promoted by a separate organization than in the usual course of moral charities: hence they were established. We hold, and, we think, justly, the same course of reasoning on the subject of Odd-Fellowship."—*Golden Rule*, Vol. III. p. 365.

It appears to us that the duty of every true Christian—of every good man—is, to judge the tree by its fruits—every man and every institution by its works. And it appears to us a dictate of common sense, that the institution which is doing works of benevolence and charity cannot be obnoxious to condemnation, or considered in opposition to any other good cause or association. The beloved disciple once erred on this point—"Master, we saw one casting out devils in thy name, and he followeth not us; and we forbade him, because he followeth not us. But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part." (Mark ix. 38-40.)

We repeat it, then, Odd-Fellowship interferes with

no organization of a moral, religious, or benevolent character. She bids a hearty "God speed" to every association that would rob mankind of their sorrows or vices; and leaves each to manage its peculiar portion of well-doing in its own way and season, without attempt at interference or self-appropriation. And it cannot be that her lessons or labors will effect any deterioration of the characters or influence of her members, so that they will be worse men in any domestic, social, political, or religious circle in which they may move. That some few in our Order are *not* made better and wiser, is no more the fault of our teachings and operations, than it is of religion that some of its professors are ignorant, hypocritical, or vicious, in despite of all its holy teachings and salutary influences. "Judge not," then, "according to the appearance, but judge righteous judgment."

CHAPTER III.

ODD-FELLOWSHIP—ITS GOVERNMENT, ETC.

HAVING given a brief history of our Order, and answered the most prominent objections usually offered against it, we will now give a bird's-eye view of its form of government, and then state definitely what Odd-Fellowship consists in, how it operates, and the advantages that may reasonably be expected from a union with it.

§ 1. *Our Government.*

Our form of government is peculiar, having been gradually developed by our circumstances and our wants. Its formative power, flowing downward from its head, allies it to the patriarchal. Its representative form, and power derived from its constituents, make it republican. Its spirit of equality, and mutuality in working and benefits, constitute it a fraternity. It is composed of Subordinate Encampments and Lodges, represented in their respective State or National Grand Bodies. In America, these State or Provincial Grand Bodies are further represented in

1. The Sovereign Grand Lodge of the I. O. O. F.* is constituted of representatives from State, Territorial or other Grand Encampments and Lodges in America—one for each Grand body having less than one thousand members, and two for each having one thousand or more members. They are chosen for two years, but so that one half retire every year. The S. G. Lodge not only has supreme power over the *general* laws of the Order, but is also the court of final appeal and the chief legislature of the Order in America. It has power to create Grand Lodges and Grand Encampments where none legally exist, and Subordinate Lodges and Encampments where there are no Grand Bodies of that grade, and to recall the charters of the same. Its officers and

* The Sovereign Grand Lodge of the I. O. O. F., as the Fountain and Depository of what is distinctively known as "American" Odd-Fellowship, and as the creator of Subordinate and Grand Encampments and Lodges in Europe, Australasia, and "the isles of the sea," claims supreme jurisdiction throughout the world, in all universal laws and usages of the I. O. O. F., and over all the secret written and unwritten work of the same, as it is only by strict uniformity in these that full fellowship in spirit and unity in working can be secured and kept for the entire Order.

members must be Past Grands of the Royal Purple degree—must reside in the jurisdiction and be members of the Grand Encampment or Grand Lodge electing them, and therefore contributing members of a Subordinate Lodge and Subordinate Encampment, in good standing in that jurisdiction. Its elective officers are chosen every two years at the annual session, held on the third Monday (and week succeeding) in September, and *usually* in Baltimore. The Grand Secretary and his Assistant and the Grand Messenger are the only officers who receive compensation for their services; but the travelling expenses of the other officers in going to and from the session are paid, and (usually) five dollars per day while actually employed. Grand Representatives who attend the sessions receive daily pay and mileage, as may be determined at each session. Its revenues are derived from fees for Charters, the sale of the books and Odes of the Order, and (about) seventy-five dollars' tax from each State Grand Body for every representative to which it is entitled, beside ten per cent. on the revenue of all Subordinate Lodges and Encampments existing where there are no State Grand Bodies of those branches.

2. State Grand Lodges consist of the Past Grands in their respective jurisdictions, (not less than seven in number,) who have received the Past Noble Grand's Degree, and been admitted to receive the Grand Lodge Degree, the same being contributing members of a Subordinate, in good standing. In most Grand Lodges, the power of voting (except for Grand Officers) and deliberating is restricted to a certain portion of their number, chosen for that purpose by themselves exclusively, or by the Subordinate Lodges. But all Past Grands in good standing are permitted to attend the

sessions, and are eligible to office, in Representative Grand Lodges as in others. Each Grand Lodge is to the Subordinate and Degree Lodges in its jurisdiction, what the Sovereign Grand Lodge is within its jurisdiction; subject, however, to the national head. Its revenue is derived from fees for Charters, dispensations, and a percentage on the revenues of its Subordinates.

3. Grand Encampments are to the Patriarchal branch of the Order what the Grand Lodges are to the other branch; are constituted of P. C. Patriarchs (and in some States of P. H. Priests), and are generally governed and conducted in the same manner, having supervision and authority over Subordinate Encampments only.

4. Encampments are constituted wholly of brethren who (having received the three subordinate degrees of the Order) have received the Patriarchal, Golden Rule, and Royal Purple Degrees—the Sublime Degrees, as they are often termed. They must be duly chartered by the Grand Lodge of the United States, or the Grand Encampment of the State in which they exist, must pay a percentage of their revenue annually to the power under which they exist, and must submit to be governed by the same in all general laws and usages. They work in the R. P. Degree—charge dues and pay benefits. A member expelled by his Lodge loses standing in his Encampment; but if only suspended for non-payment of dues, his good standing continues one year after that.

5. Degree Lodges are chartered by State Grand Lodges only for the purpose of conferring degrees. They can hold no property beside their furniture, regalia, &c.; nor receive dues, beyond the mere degree fees; nor pay benefits to their members.

They are constituted of the members of the various Lodges in the vicinity, who, after being judged worthy to receive the three degrees, have here attained to the Third Degree; for Degree Lodges do business in the Scarlet Degree only.

6. Subordinate Lodges, like Subordinate Encampments and Degree Lodges, derive their powers from the chartering power, and exercise no legislative functions except to make their own By-Laws, and in the management of their pecuniary affairs. They consist of free white males, of twenty-one years and upward, believers in a Supreme Intelligence, the Governor of the Universe, who having been accepted and initiated into the Order, continue to pay their dues, and properly demean themselves according to the Laws of the Order. Five are necessary to constitute a Lodge, and while that number desire to retain their Charter, the Grand Lodge will not permit the Lodge to be dissolved. A member may withdraw at any time, on application, and by paying up all arrearages, either to unite with any other Lodge, or utterly from the Order. In due season, after initiation, he may apply for and receive certificates entitling him to receive the first three degrees of the Order, for the sums and on the conditions prescribed. And after receiving these, he can apply for admission into an Encampment. All Subordinate Lodges require dues to be paid, and pay benefits.

A member who has served a term (26 nights) in an appointed office, becomes eligible to the Secretary's or Vice Grand's chair. After six months' service as V. G., he is eligible as N. G. After serving a term as N. G., he is entitled to membership in the Grand Lodge to which he is attached.

7. The Degree of Rebekah is conferred without charge, in a Subordinate Lodge, on its Third Degree members, their wives (or widows), daughters (including the lawfully adopted), and sisters—such daughters and sisters to be 18 years old and unmarried. *See Part II., Chap. VI., On Rebekah Degree and its Lodges.*

§ 2. *Our Principles.*

To a good and energetic man, who will use the facilities the Order affords for self-improvement and well-doing, its means and advantages are so numerous, and its agencies so far-reaching, that our language may appear faint and cold compared with the reality. And yet we fear to speak unguardedly. We would not raise expectations that *may* be disappointed. Let it, then, be fully understood here, once for all, that—

1. Odd-Fellowship is *not* the regalia or decorations of its officers and members, nor the banners and drapery of its Lodge-rooms. These have their meanings and uses, but they are not Odd-Fellowship. They should be used as not abusing them, and valued for their teachings; but they could all be changed, or dispensed with, and Odd-Fellowship still remain.

2. Nor is it its form of government. That has gone through great and almost total changes, (and may be as greatly changed again,) and yet Odd-Fellowship survives, essentially the same as ever in its principles. It is not best, therefore, to be hypercritical about any remaining defects in the forms in which its power is lodged, or the modes by which that power operates. These, it is true, should manifest fully the beneficent spirit of the Order, and conform to the institutions of the land, and the spirit of the age we live in, and should

operate, in the most kind and effective manner, to elevate the condition and ameliorate the present wants and sufferings of our race. But our Order is a progressive one: it has greatly progressed in the past, and progression is even now gently and yet surely at work in it. And, under every form of government through which Odd-Fellowship has passed, or may yet pass, it has always consisted of the same general principles, and wrought out the same general good. Its ability to conform its government and measures to its own spirit, is greater now than ever; and in due season, therefore, all needed changes and additions will undoubtedly be effected.

3. Odd-Fellowship is not its mere ritual and ceremonial. Whatever language may be used in its lectures and charges, whatever emblems, signs, or pass-words it may prescribe to insure the instruction and mutual recognition of its members, these are but *means*; the objects they aim to effect are *the ends*. Instruction may change or alter its drapery, but the lessons taught—the ideas embodying the principles—these are the spirit and the life. It is not well, therefore, to rest in these outer habiliments, or to stumble at any *seeming* unfitness in them; but to pass on and secure the realities they unfold and impart.

4. Nor is Odd-Fellowship even the works of the Order: it consists not wholly in deeds of mercy, benevolence, and brotherly love. These, it is true, are its genuine manifestations, without which we might pronounce it asleep or departed: these are the outward appearances by which it discloses its inner life and its true self. But to produce these works, there must be an interior spirit, working out for itself this living form and action.

This internal, truly living spirit of Love and of universal fraternity, pervading all our rituals and ceremonies; recognized in emblems, colors, and regalia; using every adjunct for strengthening its influence on the soul; speaking to ear and eye in every lecture, charge, sign, and token, and to the touch in grip and pressure; and manifesting itself (silently, like rain, and sunshine, and electricity) in beneficent organizations and institutions; this soul of all its teachings and workings is Odd-Fellowship, the hidden name in the white stone, which he knoweth best who most truly possesses it.

The Fatherhood of God and the Brotherhood of man, then, are the great principles of our Order, embodied in the mottoes thereof, "In God we trust," and "Friendship, Love, and Truth." To illustrate these principles on the limited scale prescribed by human abilities and our pecuniary resources, we have united in Lodges, each of which is a mutual improvement and mutual aid association. And further to extend our operations, and increase our advantages and usefulness together, we have united all these Lodges in a general Order, which we desire to render universal as the family of man on earth.

§ 3. *Our Objects.*

It is unfortunate for our Order, and for not a few of its members, that too much prominence has been generally given to its feature of *pecuniary* benefits in seasons of sickness and death, and *pecuniary* aid in circumstances of want and distress. This, though a laudable and useful trait in our operations, is hardly a tithe of our aims and objects. By this undue prominence of the pecuniary relief afforded, even our own

members have had their attention and efforts greatly withdrawn from the moral and social influences which the Order is so eminently calculated to promote. But so it is: the sudden, the palpable, the material, more readily gains attention than the gradual, the insensible, and the moral. All can see the visitation of the sick, the relief of the distressed, the bounty bestowed on the widow and the orphan whose necessities called for aid; but few stop to estimate the suffering *prevented* in thousands of families, by relief given before poverty called attention to their situation.

So men look with interested eye, and a ready appreciation of utility, on gurgling spring, and rolling river, and heaving ocean. But how few consider the gentle mist that rises in the morning sun to fall in the evening shower on broad prairie and in fertile valley; and, after working fruitfulness there, to percolate in crystal drops through every vein of rock and earth, until it shall burst forth again in cooling spring and mountain-rill, to feed the mighty river and replenish the briny deep.

Men look at our system of weekly benefits, mutual relief, watchings at the sick-bed, burial of the dead, and support of widow and orphan; but their thoughts seldom stray beyond these to the humanizing influences which the *performance* of these deeds exerts on their doers; nor yet to the social and moral tendencies of the other means employed by Odd-Fellowship for the improvement and elevation of human character.

When the dark war-horses of the storm scud across the sky, shaking the rain-drops from their shaggy manes as they snort aloud in thunder, the electric flash is noticed, and all its brightness commented on. As it descends on lofty mansion or towering oak, shattering

them as in wanton sport, its effects are readily seen and estimated in the destruction it has caused. Even when human skill produces it from the battery, and sends it along the imprisoning wire, bearing messages across continent and ocean with a speed greater by far than that of our earth as it revolves around the sun, men still note its wonders, and speculate on its vast utility to the world. But few consider the daily, *momently* effects of the same fluid in our own organism, as it passes from point to point, feeding the vital fires within, giving circulation to the fluids, movement to the muscles, and the power of thought to the brain. Few think of its *constantly* wonderful operations when, transfused through the atmosphere and permeating all matter, it imparts vitality to all nature, covering the earth with verdure and filling it with fruitage.

It is not to be wondered at, then, that so many, even among Odd-Fellows, have overlooked, or at times forgotten, the most important uses and aims of Odd-Fellowship to be, the imbuing of the minds of our brethren with proper conceptions of their powers and capacities, giving them just and practical views of their duties and responsibilities, exhibiting their dependence upon God, and bringing them to a knowledge and practice of the true fraternal relations between man and man. And in this, though we begin in the Lodge, and with Odd-Fellows and their families, we fix no bounds or limits but our abilities and our means: our charity *begins* at home, but *ends* only with the removal of all suffering and distress.

§ 4. *Our Measures and Operations.*

Each Lodge is not only a Beneficial, or Mutual Aid Society, but also an Association for mental and moral

improvement, whose meetings and operations are designed to improve and elevate the characters of its members. But we are farther reaching in our benefits than such associations usually are. All our Lodges are united in one common Order, so that, under certain simple regulations, the member of any one, when absent from home, can receive from any other the fellowship, the attention, and the relief he would be entitled to from his own Lodge.

Every person who believes in a supreme intelligent Creator and Ruler of the universe; who is of good character, sound health, the proper age and sex, and able to earn a livelihood for himself and family; who has been accepted as a member, and contributes the stated sum regularly, is entitled to a certain weekly stipend during disability to labor, and this, whether rich or poor, at home or abroad. If needing more aid, he is not allowed to suffer. If he needs attendance at night, two watchers are regularly provided every night, without care on his part, or trouble to his family. If travelling, and he needs assistance, any Lodge where he may be will render the same services for him. If he dies, a stipulated sum is paid to his family to bury him properly, or his brethren attend to that duty for them. If his wife dies, a similar, but generally smaller allowance is made to pay the expenses of her funeral. If he leaves a family, our covenanted vows embrace their care and welfare in our special duties. And during life, we claim the privilege of observing his deportment in and out of the Lodge with a brother's love and watchfulness, that we may promote his proper interests, encourage him in well-doing, and correct his errors and irregularities; or, failing in this after reasonable time and efforts, that

we may save the Lodge from his evils, and his brethren from their bad influences.

But it is with the restraining and reformatory influences of Odd-Fellowship as it is with its prevention of poverty and physical suffering:

“What’s *done* we partly may compute,
But know not what’s *resisted*.”

Many who were inclined to narrowness of soul or vicious conduct, have been slowly but surely improved, and even entirely reformed, by the gentle influences of our Order; and many others, if not reformed, have been prevented from becoming worse by their connection with us: and yet one member, grossly vicious and expelled, has drawn on us more public animadversion than all these have brought us in commendation. Yea, often have we been condemned as encouraging the unworthy by associating with them, when we were laboring hopefully to reform them, and associating with them to preserve them from worse influences.

Our meetings are generally *business* meetings, to attend to the foregoing duties. But we lose not sight of labors to promote benevolence and charity to all mankind, as well as among our fraternity. In the transaction of our business we pursue strict parliamentary rules, that our members may be qualified for any public stations to which they may be called by their fellow-citizens. And when business has been performed, we indulge in social intercourse, and even in cheerful and innocent hilarity and amusement. But in all, strict order and decorum, good-fellowship and prudence are constantly to be kept in view.

The government and arrangement of degrees and stations of the Order will be further unfolded in their

proper place, and we therefore pass them here with the remark that we have few salaried officers, and they earn all they receive. Aside from the *necessary* expenses of sustaining such a wide-spread and efficient organization, our funds are sacredly devoted and applied to the sole objects for which they are contributed, and by the very persons who contribute them.

§ 5. *The Duties of Odd-Fellowship.*

The great duties of our Order, by and through which we aim to improve and exalt the character of our members, are few in number:—1. To visit the sick. 2. To relieve the distressed. 3. To bury the dead. 4. To educate the orphan. To these we have added, by charges and obligations, two others, viz., to aid the widow, and to exercise over each other fraternal watch care, and moral discipline.

Simple as these are they cover the whole ground, when viewed through our great principles. And though designed for special application *to the Order*, yet are they always stated and enforced in a *general* sense. The funds contributed for the use of members and their families only, are generally applied as designed. But members are never instructed that they may rest satisfied with performing these duties to Odd-Fellows alone. On the contrary, general benevolence and charity out of the Lodge are inculcated in it.

§ 6. *Privileges of Odd-Fellows.*

Let no one unite with the Order *merely* to learn its secrets, wear its regalia and decorations, or insure himself provision in case of sickness and distress. These

are privileges, it is true, to those who have other and nobler objects in view; but they cost more of labor, and time, and money than they are worth to the merely curious, vain, or selfish man. Such will find it a *burden* to perform an equal share of our duties and labors, and he *may* possibly be insured against sickness as certainly and more cheaply, in a mere insurance association.

But to one whose generous heart delights in well doing, and admires our principles, and desires to find means for increasing his usefulness to suffering man, our Order presents the strongest inducements. We open for him a field beyond the limits of his party or his church, as well as within it, needing his labors and offering joyous recompense for his toils.

No church in its present state is extensive enough in its fellowship to embrace many good men who need the ministration of kindred spirits, nor far-reaching enough to reach even its own members when distant from it, and needing aid and protection. But if an Odd-Fellow, far away from kindred and home, falls down by the wayside, penniless and faint, he has but to inform the nearest Lodge, and hands are reached out to provide, and watchers are at his side to uphold his drooping frame. Or, if he falls under the cold suspicions of an unfriendly world, and is cast unmeritedly into a felon's cell, brothers are active around him with counsel, and labor to remove the dark web of circumstances that becloud his fame or endanger his life, to secure him a fair trial, and, if just, a proper acquittal and a safe return to society and friends.

In doing this, and other deeds of like kindness, we interfere with no individual duty; call for no neglect of proper interests; supersede no social, ecclesiastical, or political action. We leave every member free as

before in his obligations, duties, and opinions. But we enlarge his acquaintance around him, and associate him in labor with thousands with whom he has never before acted. We open all around him a field for benevolence, in which his feet had never trod, nor his mind and hands labored. We increase his means and measures for blessing others, and thus happifying himself, by placing the resources of our Order at his disposal. We extend indefinitely his operations, so that the suffering and needy, at the extremities of our vast brotherhood, may feel the succor and share the bounty he aids in directing. And, by the most beautiful lessons, we instruct him in those great principles which will not only inform his own mind and render more susceptible to goodness his own heart, but will enable him, if he so wills, to become an apt teacher and ready example to others, in all those virtues that adorn and bless humanity.

“If he so wills.” The sands of the arid desert as well as the soil of the fruitful field, drink in the sunshine and the rain that come from above. Pharisee and Sadducee, as well as the loving heart and believing soul, sit under the teachings of the same gospel. But how widely different the effects of these same influences on each! So in Odd-Fellowship there are those who profit not by precept and example; who remain exclusive amid all its liberality; selfish, in the profusion of its generosity; penurious, surrounded by its charity and benevolence; and vicious and hateful, though enveloped in its atmosphere of purity and loving-kindness. We say, therefore, *“if he so wills”*—for, after all, it depends *on himself* whether he will profit by our teaching and training.

To all, then, who are willing to learn and to do good, we give the invitation to join our ranks. And to remove

any lingering scruple of the conscientious, we say, should Odd-Fellowship tender you any obligation, or require of you any duty, conflicting with the duties you owe to God, to humanity, to your country, your family, or your friends, we enjoin you to leave it for ever, as hollow in its pretensions and unworthy the favor of community.

CHAPTER IV.

APPLICATION AND ADMISSION.

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.—MATT. vii. 7.

IF you can satisfy your mind and feelings so as to accept the invitation with which we closed the preceding chapter, and if qualified to become a member, apply to some member of the nearest or most convenient Lodge for a copy of its Constitution and By-laws. Having carefully examined these, with such explanations as your Odd-Fellow friends can impart, you will know what is required of you, and be able to send in your application.

And here, outside the threshold, Odd-Fellowship commences its requisitions. Your first step of duty is CONFIDENCE. Confidence in the principles and aims, the means and operations of Odd-Fellowship, as an institution for the proper development of man's powers and affections, and the relief and amelioration of human want and suffering,—as an effort to open for man, wherever he may be, a school for moral and social culture—

a home for the solace of his woes and miseries:—Confidence in the men and women generally who compose its vast constituency, that though frail and fallible *all*, and recreant to duty *some* of them may be, yet *generally*, their past deeds and progress prove them to possess good motives, right aims, and honest professions:—Confidence that, as a body, they will faithfully carry out their principles into practice in their conduct to you, to each other, and to the world; and Confidence in your self, that you can assume the solemn obligations and pronounce the solemn vows of Odd-Fellowship truthfully and honestly.

Such confidence involves a further duty, which you are now required to exercise—FRANKNESS, CANDOR. You ask the revelation of important mysteries—to become a partner in weighty trusts and valuable rights and privileges. Show yourself worthy, by the utmost frankness and candor in relation to all matters that may justly belong to that partnership. Answer every question placed properly before you, promptly and truthfully, as you would that those you seek should answer yours in due season—as you desire to be trusted and honored after your admission. We may say further, that evasion or concealment will probably be of no avail; for the information required, has, in all probability, been already obtained from other sources. Nor need you shrink from scrutiny, if honest and sincere, for no indelicate, no improper, no irrelevant or merely curious question will be proposed. Excepting in regard to your religious faith in God, and your relations to the Order, the questions are merely such as a health or life insurance company require to be answered in good faith.

§ 2. *The Admission.*

Permit here a suggestion on a delicate subject. Rejection is possible—not by any means probable, however—even to a good and proper applicant. The Lodge, or some of its members, may desire a further acquaintance with the temper, character, habits, or health of the candidate; and so may reject him to obtain six months more of time. Or even personal prejudices, contrary to every principle and law of the Order, may induce some members to risk the penalty by rejecting the applicant on those grounds alone. It is prudent, therefore, in view of these possibilities, to confide the knowledge of your application to *no one* out of the Order. And *should* you be rejected, take it meekly and quietly, and patiently wait your time when, if you know yourself to be worthy, you may apply again under more favorable circumstances. A rejection by no means implies *condemnation* of your character: it is merely an expression of disinclination to admit you, for whatever reason; and the reason may be simply a want of knowledge on the part of those who reject.

But if admitted, having manifested the requisite confidence and frankness, go on your way, all attentive to the solemn lessons in store for you. Fear nothing, be appearances what they may. It is contrary to our usages (whatever may have been the customs of “olden time”) to treat an initiate with levity or rudeness, or in any manner unbecoming the courtesy with which gentlemen should conduct toward each other.

The solemnities of initiation may be novel, even startling by their novelty, but they are perfectly chaste, dignified, and serious as the lessons they are designed

to teach. They might, with perfect propriety, be administered in the presence of our wives, mothers, sisters, and daughters, so far as speech and correct action are concerned. Give yourself, then, passively to your guides, to lead you whithersoever they will. Answer seriously and plainly all questions proposed; obey promptly all directions given you: and thus keep your mind attentive to the ceremonial, that you may clearly understand its import, and receive the instructions imparted in its lessons, and lay them to heart in your career as an Odd-Fellow.

Be not afraid of any hopeless entanglement. If dissatisfied, you may, at any time, withdraw honorably, if free from debt and not under charges—or, you may procure a withdrawal card to join some other Lodge. Of course, it is presumed that you will not do so hastily, nor with any purpose derogatory to your honor as an honest, truthful man. (See Part Second, Chapter 24, § 1, on “Diplomas and Cards.”)

PART SECOND.

Matters Internal to the Order.

CHAPTER I.

ON INITIATIONS GENERALLY.

I will bring the blind by a way they know not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them —ISA. xlii. 16.

EVERY Odd-Fellow should keep clearly impressed on his mind and heart the lessons taught at initiation. They are a guide to understand properly all that follows after—an epitomized summary of the great principles and objects of the Order. They contain the germs which after-instruction and his own practice should develop and mature into blossoming and fruitfulness. In one word, what regeneration by the word of truth is in religion, initiation is in Odd-Fellowship.

In this, as in many other particulars, our Institution has instinctively, as it were, copied after nearly all secret associations of a religious and moral character. "In Egypt, the most ancient among the ancient nations, an institution of this kind existed from the earliest period. Of the nature of that institution we know very little. History informs us that many benefits were supposed to be derived from a participation in the secrets of the society; that those secrets were revealed only to

the initiated, and that the mode of initiation was well calculated to make a serious and abiding impression on the mind of the recipient.

“ Besides the *Egyptian Mysteries*, as they are called by historians, we find scattered throughout all Europe, and a large portion of Asia, associations founded on similar principles, characterized by similar ceremonies, and having similar objects in view. Of most of these our information is scanty and imperfect; but enough is known to prove the identity of their origin and object. These were all sometimes spoken of as the *Mysteries of the Cabiri*, a name which is itself a mystery, and which no learning or research has yet been able satisfactorily to explain.”

“ Among all the mysteries of the ancients, those celebrated at the city of Eleusis, and hence called the ‘*Eleusinian Mysteries*,’ are best known. These were copied from the Egyptian, and bore a *general correspondence* to all similar institutions; and hence an account of one is, in the main, an account of all the others. Not that all agreed in the particular *detail* of their practices or objects, but in their *outline* they agreed in holding similar principles for similar purposes. Now, a careful comparison of all the ancient rites, as they existed anterior to the Gospel, leads to the following conclusion. *It was a leading characteristic of all the ancient rites, that they began in sorrow and gloom, but ended in light and joy; they were all calculated to remind men of their weakness, their ignorance, their helplessness, and their sinfulness of character; of the shortness and uncertainty of life, and of the ills which flesh is heir to; of the punishment of guilt, the reward of virtue, and the rising of the just to life eternal and immortal.* In all, too, the mode of

initiation was calculated to make a deep and lasting impression upon the mind of the candidate. For these purposes, striking exhibitions of the consequences of sin, and the pleasures of virtue, were presented for consideration, in sudden and striking contrast, and everything was designed to impress the candidate with a lively sense of what was thus represented."

"If, now, we follow down the history of these ancient mysteries, until the religion of the Cross had been proclaimed throughout the world, we shall find them essentially changed in their religious character; no longer professing to convey religious blessings or spiritual privileges, but holding out promises of such advantages and benefits as men can afford to their fellow-men, but still inculcating virtue by the highest and strongest sanctions. We might, would time permit, follow down the history of the associations to the present time, and should thus find that, from the earliest ages to the present day, there have been similar associations founded upon the same general principles, with similar rites and ceremonies, and with similar objects in view. Yet the rites and ceremonies have not been the same; for membership in one would not introduce a person into any other. Such an investigation, also, would show us that these rites and ceremonies were originally of a religious character, copied, in the first instance, from a divine institution, and that for ages they were mighty agents in preserving and perpetuating a knowledge of the truth, both as regards God and man."

The great German poet and philosopher, Gœthe, in the following Ode, traces an analogy between the initiation in a lodge (undoubtedly Masonic, but equally applicable to one of our Order) and human existence. Its mysterious beauty will speak to every heart; but the initiated will feel it most, as they will understand it best:—

 THE LODGE.

TRANSLATED BY THOMAS CARLYLE.

The worker's ways are
A type of existence,
And in his persistence
Is as the days are
Of men in this world.

The future hides in it
Good hap and sorrow;
We still press thorough—
Naught that abides in it
Daunting us — *Onward!*

And solemn before us,
Veiled, the dark portal,
Goal of all mortal.
Stars silent o'er us —
Graves under us silent.

But heard are the voices —
The voice of the sages,
The worlds and the ages.
Choose well; your choice is
Brief, and yet endless.

Here eyes do regard you
In eternity's stillness;
Here all is fulness,
Ye brave, to reward you;
Work, and despair not.

With these introductory remarks on the general aim and teachings of all ceremonials of initiation, we are prepared, I trust, to understand more clearly the mysteries, lessons, and duties inculcated in our initiatory rites, and their application to the degrees which follow after.

 CHAPTER II.

THE INITIATION.

1. A THOUGHTFUL man's first entrance into a lodge, unknowing what is to be transacted there, is a serious event. There, for a time, he is to be isolated from general society, in a retreat sacred to benevolence and peace, away from the world, with its selfish toils and cares, its factitious distinctions and social vices, sur-

rounded wholly by those who have vowed to devote their lives to fraternity in Odd-Fellowship. His object is to learn their principles, to assume their vows, to unite in their labors. That he may do so properly, they require him to pass through rites which shall teach him his present condition as a social being, and the primary principles of the condition he is about to enter.

2. Consider, then, the social state of man without a knowledge and practice of those relations which bind him to his Creator and his fellows. How isolated his position; how surrounded by the darkness of ignorance on every side; how feeble, helpless, dependent, in a world that appears adverse and antagonistic! If he find a guide, he knows not whether to trust or doubt him; and he is yet in such need of one, that he follows whithersoever he is led.

3. Himself bound in ignorance and fear, if not in selfishness, he may think that others have more light and freedom than himself; or, not fully realizing the fact, he may marvel when assured that many, like him, are in darkness and chains which they neither see nor feel. The offer of mercy, the word of warning, the promise of instruction—one or all may lead him to hope that the seeming chaos may be reduced to order, and the discord be resolved to harmony; and that an unknown wisdom may enlighten his darkness, and solve his doubts and perplexities by lessons of peace and joy.

* * * * *

4. And yet the first ray of light will but increase the apparent gloom; for it will exhibit more strongly the vanity of human pursuits and possessions, the brevity of life and the certainty of death, and all life's evils fearfully aggravated and increased by the strifes, discords, and dissensions which flow from human ignorance and folly, and end at last in death itself.

5. Yet contemplate the scene. From all that gloom, light will shine forth to guide aright. It will humble human pride. It will awaken compassion for others. It will arouse the soul to a just sense of its responsibility to God, and its duty to man. It will fill his heart with a salutary horror of that monster, SIN, whose power has arrayed man against his fellow-man, and washed the earth with tears and deluged it in blood.

6. Through darkness to light—"the evening and the morning were the first day." DEATH is everywhere among the Almighty's works! Behold the Queen of Flowers in all its loveliness. Soon the rains drench its glory—the winds scatter its scented leaves—its beauty is faded—its form is destroyed! So man groweth up in grace and strength. He goeth forth, his face upturned to the heavens, and he looks around over the earth, as the Lord of creation and the High Priest of nature. But how soon sickness saps his strength—years impair his powers—age bows his form—he giveth up the ghost, and is numbered with the clods of the valley! Truly is Death in the world—the Spoiler among the creations of our God!

7. True: Death *is* among the works of our Heavenly Father.

"Leaves have their time to fall,

And flowers to wither at the north wind's breath,

And stars to set—but all—

Thou hast *all* seasons for thine own, O Death!" HEMANS.

Yet Death is not the end. I have seen the plummy tree lift its head to the heavens in verdurous glory. Soon its leaves were scattered far and wide—its branches were bare and the wintry winds sang requiems through its desolate limbs. Yet Springtime came and clothed it with verdure and blossoming, and

the birds of heaven filled it with notes of joy and gladness, and springing flowers clustered around its stem.

“ Shall man be left forgotten in the dust,
 When fate, relenting, lets the flower survive?
 Shall Nature's voice, to man alone unjust,
 Bid him, though doomed to perish, hope to live?
 Is it for this, fair virtue oft must strive
 With disappointment, penury and pain?
 NO! Heaven's immortal Spring shall yet arrive,
 And man's majestic beauty bloom again,
 Bright through th' eternal year of Love's triumphant reign!”
 BEATTIE.

8. Wonder not that he is yet unable steadily to behold this light shining in darkness. We advance but slowly in learning, and grow *gradually* in truth and virtue. How apply the principles of humanity and fraternity as we proceed, to enlighten and free himself, that he may disperse the mists and break the fetters of others, and thus hasten the coming of that age when clashing interests and selfish strifes shall give way before a union of all for the general good, and earth become a blooming Paradise of prosperity and peace?

9. Let him hear the voice of Antiquity, speaking through the lips of the aged and wise; it will utter the lessons of goodness and wisdom acquired by experience and observation. Righteousness secures present provision and protection as well as future prosperity and safety. “Godliness (*i.e.* God-likeness) is profitable unto all things, *having promise of the life that now is, and of that which is to come.*”* The Psalmist therefore truly declared, “I have been young and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread.”†

This teacher of past ages also says that Friendship, Love, and Truth are not only a safeguard, but a remedy

* 1 Tim. iv. 8.

† Psalm xxxvii. 25.

for all the social and moral evils that afflict our race. Remember well this great lesson—forget it not. Advance in it, that further instruction may unfold its applications to our duties and our wants.

* * * * *

10. Good conduct only, not mere professions and seemings, can procure the esteem and confidence of the good and wise. But let the Odd-Fellow add to goodness, prudence. Let caution guard his lips and his ways. We would say to him: “Bestow not your confidence too hastily. Be just to yourself as well as generous to others. Be just especially to those who confide in you. Keep their secrets more carefully even than your own. Watch over their interests, and promote their welfare with the unsleeping vigilance of a sentinel in the presence of armed enemies. Not only do not wrong a brother, but never allow him to be wronged, if in your power to prevent it or warn him. Fidelity in duty, *honesty*, then, is the duty of all in our singular fellowship; the honesty of a warm heart and a sound mind; honesty to those without and those within; honesty to yourself and all around. For we are Odd-Fellows only when we act and speak like honest men.”

11. This learned, and a new light will break in upon the mind, and the heart beat more freely. The outside seeming is known not to be the inward reality. The world may move in a vain show, each man striving to disguise himself from others, often even from himself. But in our Lodge-room we expect brethren to lay aside the deceitful mask, and look each other lovingly in the eyes, knowing and known of each other as they are. Let those who unite with us learn that the homely garb, the rude appearance, the rough form, often encloses an unruffled conscience and a humane heart, while the

costly dress, the polished manners, and the courtly speech often hide a heart festering with corruption and black with selfishness and cruelty. "A man may smile, and smile, and be a villain still." Be not deceived, then, by the exterior appearance of men and things, but wait, and learn, and "judge righteous judgment."

12. Keep in remembrance the signs and words imparted to you, to enable you to enter these courts, and to recognize and be recognized of your brethren. Trifling as they may seem to some, they are the key to our treasures and our mysteries. And in their use, remember that they are pledges of secrecy to the brotherhood from you, and to you from us. Remember also, that the OMNISCIENT ONE observes your every discharge of duty and use of privilege. Let your hand, then, be open as day to greet a brother with frankness, or to aid him with cheerfulness and love. Show due courtesy to your brethren, and salute respectfully those who preside over the Lodge, as the representatives of the Lodge itself.

13. The forms through which you have passed are not what they seem to many. Under each act and emblem there is deep significance. So in life. Apply your instructions there, and every thing becomes vocal with wisdom. The eyes blinded by the darkness of a dungeon, are naught to the blindness of the moral sense obscured by indulgence in selfishness and sensuality. The fetters on a martyr's limbs, what are they to the chains which evil passions and bad habits impose on the inner man, and whose iron does indeed enter the soul? May your initiation and consequent practice aid in releasing you from all blindness of moral vision, set you free from the fetters of ignorance and error, and bring you from a death in selfishness into a life of active benevolence and virtue.

14. Odd-Fellowship is a miniature representation, among a chosen few, of that fraternity which God has instituted among men. Few as are those who would represent it, the great principle is wide enough for all. On the broad platform of brotherhood, all nations, parties, and sects can meet and freely mingle in offices of needed kindness and mutual well-doing. Fraternity, therefore, is the corner-stone on which our forefathers based our Order; fraternity in the family of mankind, illustrated in our family, the Lodge, and the Order. As all men have God for their Father, all are brethren; and we would illustrate this great fact in all our offices of mutual aid, relief, sympathy, and benevolence.

15. Recognizing the Fatherhood of God, Odd-Fellows bring not into a Lodge the classifications of human society without. No high, no low, no great, no small, no rich, no poor, no nation, party, or sect do we know among us. All are one, all fellow men, all brethren. As one family we meet together, to counsel and aid in measures for the relief of distress, for mutual instruction, watch-care, and fellowship, and for the discipline and improvement of character. An altar dedicated to such offices must be served with clean hands and surrounded with pure hearts. All discord and strife, all alienation of heart must be kept away from our meetings. And yet while we exclude all party and sectarian distinctions from our Lodges, we require no sacrifice of opinions, no loosening of obligations to Church or State, no swerving from principle, no lessening of devotion to God. On the contrary, we teach that no man can be a good Odd-Fellow who neglects any duty he owes to his Creator, his family, his country, or his fellow-man.

16. But guard against a too common error. Ours is

not a mere beneficial society, nor designed only to aid its members in danger and distress. Great and good as are these, they are more our *means* than our *ends*. By associating together for benevolent purposes, we hope to improve and elevate the characters of our brethren, to enlighten their minds, to teach them their capabilities for usefulness, to expand their affections, that they may not "give up to party what was meant for mankind." In one word, all our operations are designed to lead each other to the knowledge and practice of the true brotherhood of man.

17. Believing that every one we thus receive and instruct will be benefited thereby, we gladly greet each initiate as a brother beloved, and welcome him with fraternal grip to the obligations and privileges of our beloved Order.

18. Remember that when on the surging waters of human life, far from haven and from home, you may summon any brother to your aid. But forget not, also, that the obligation is mutual. When you are summoned, you also are bound to fly and save your perishing brother from sinking in despair.

§ 2. *Regalia of an Initiate.*

The regalia of a newly-initiated brother is *a white apron only*.

Without any ornament of colored fringe, its simplicity and purity well denotes the position of its wearer in the Order. The primary principles of Odd-Fellowship, blended in the one, great, all-including principle of *fraternity*, are his; but only in the germ, waiting the unfolding of blossoming and fruitfulness. The elementary lesson has been imparted; but it is not yet made applicable as a means to acquire the abstruser lessons which

follow. He has the materials; it is his now to apply them in detail, until their utility shall create for them every desired ornament, every needed grace and virtue.

§ 3. *Color of Initiatory Degree.**

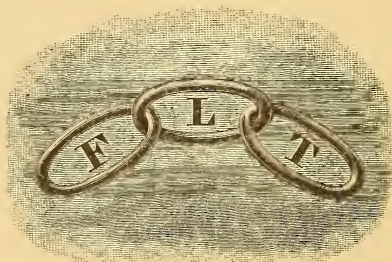
The color of this Degree is *White*. It refers to *Faith* (in the sense of *Fidelity*) as well as *Purity*. Rev. Bro. C. W. Bradley says of this color (Covenant, 1842):

“WHITE has ever been regarded as emblematic of purity and sincerity. Thus in the Apocalypse it is said, ‘I will give him a *white stone*, and in the stone a new name written, which no man knoweth, saving he that receiveth it.’ ‘He that overcometh, the same shall be clothed in white raiment.’ (Rev. ii. 17 and iii. 5.)” As the white stone and the white raiment were to be the reward of “him that overcometh,” it is evident that persistent fidelity—*Fidelity unto victory*—is signified. “Near the Capitol at Rome stood the temple of FIDES. When the priests offered their bloodless sacrifices to her, their faces and hands were shrouded in *white* cloths, thereby intimating that faith, or fidelity, should be close and secret. She is called by Virgil (*Æn.* i. 292), ‘*Cana Fides*,’ probably because candor is essential to fidelity. One of the symbols of this goddess was a group of two

* The explanations of the colors of the several degrees—mainly those given by Rev. Bro. C. W. Bradley (as quoted) in the Covenant and Official Magazine, in 1842—are retained in the Manual, as beautiful and curious explanations of the primary colors seen in the Rainbow, with their significations.

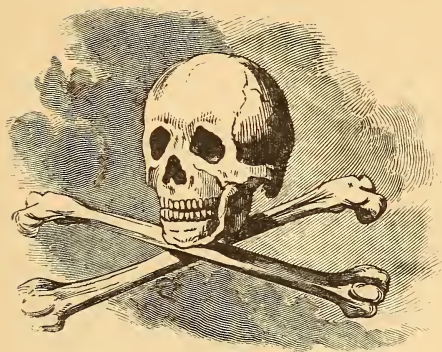
young virgins clad in snowy vestments, and joining hands; which act signifies a pledge of faith for future *friendship*. In Physics, *white* is a result of the union and reflection of all the primary rays of light: hence it is metaphorically used to signify a collection and reflection of those graces and virtues which adorn and dignify the character."

§ 4. *Emblems of the Initiatory Degree.*



I. THE THREE LINKS.

Emblem of F. L. & T.—It represents the all-encircling chain of sympathy, that unites us as one in our aims, labors, and abundant rewards; and reminds us that we are thus bound for our own and each other's welfare. And it teaches us, (as we have learned from the lips of Antiquity,) that the best safeguard against the ills of life will be found in the practice of Friendship, Love, and Truth.—“FORGET IT NOT!”



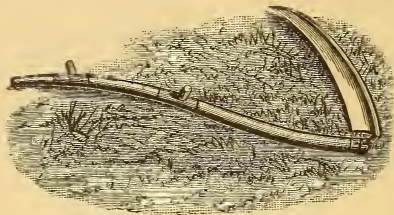
II. THE SKULL AND CROSSED BONES.

Emblem of Mortality.—It reminds us, not merely that “dust we are, and unto dust we must return,” but also “that we are solemnly bound to commit the mortal remains of a departed brother carefully and lovingly to the tomb, to cherish a lively recollection of his many virtues, and to bury his imperfections with his body beneath the clods of the valley.”

It also teaches us the vanity of worldly things—the instability of wealth and power, and the certain passing away of all earthly greatness. This lesson, as melancholy as it is truthful, humbles pride, awakens compassion for others, rouses the soul to a proper sense of responsibility to God and of duty to our fellow-men, and creates a deep abhorrence of SIN—that greatest of all evils—that bane of human happiness and peace, which has bathed the world in tears and deluged it in blood. Thus it inspires us

to labor for the spread of that great law of human brotherhood, which shall yet bind all nations, kindreds, tongues, and peoples, in the bonds of benevolence and peace.

III. THE SCYTHE.



An Emblem of ended Time.—The world, at its brightest and best, is of Time—subject to all Time's chances and changes—and the mower's scythe reminds us that all the goodliness and fashion thereof is but as the grass that is cut down and the flower that withereth. It also reminds us that as man himself, in his mortal state, is but as the grass and the flower of the field, like them, he also must be cut down by the scythe of Time and wither at the touch of the King of Terrors. Yet it brings to mind the counterpart of its lessons, that it is only through Time that we can reach Eternity—only through Mortality we attain to Immortality—only through death to sin, that we can enter Eternal Life.

§ 5. *Conduct of a New Member.*

A sense of propriety will, of course, withhold an initiate from taking an active part in the proceedings

of his Lodge on the night of his initiation. The By-Laws of many lodges expressly prohibit his voting until he has been a member for one week. Let him, then, be careful to observe what must appear to him the *odd* ways of transacting business and exchanging courtesies in the lodge-room, that he may learn their use and meaning, and acquire facility in their performance. After one, or at most a few evenings, he will understand well his position, and be prepared to discharge its responsibilities.

Aim to become a *working* member. There is generally enough to do for all who attend the meetings and are willing to work. Signify, therefore, your readiness to serve the Lodge in any capacity that may be assigned you, and then wait patiently until your services are required.

If called to serve in any office, or on any committee, inform yourself well in regard to the *duties* thereof and the best *modes* of performing them. Apply to the principal officers or oldest members of the Lodge for such information, if not found in our books or periodicals within your reach. Then devote yourself earnestly to the work assigned you. You will thus be useful, not only to the Lodge and the Order, but to yourself. We always *get* some good when we *do* good.

But you will find your knowledge of the Order, and your sphere of action in it, quite circumscribed, until you advance further in its gradations. As soon, therefore, as the proper probation has elapsed, apply for the degrees. The qualifications for obtain-

ing these vary a little in the different States. In general, a member is required to have been an initiate three months before he can receive the First or Pink Degree—a month more he can receive the Second or Blue Degree—and then a month more before he can receive the Third Degree. The prices of the degrees also vary in the different States. In some lodges, also, the benefits during sickness or disability are increased as the members advance in the degrees. The Constitution and By-Laws of your Lodge will give you all needed and correct information on these particulars. In some cases, the degrees are conferred earlier by dispensation obtained through the Deputy Grand Master of the District.

The mode of applying for the degrees usually is, to deposit the amount required for the certificate with the Secretary of the Lodge, and then procure a brother to prefer your request in open Lodge, at the proper season. On this request a ballot is had, at which none can vote but those who have received the Degree applied for, and if favorable (as it is sure to be if the applicant is an active, well-behaved member, and duly qualified), the certificate is granted.

The officers or older members of the Lodge will give you the requisite information for further proceedings, which vary according to the usages of different State Grand Lodges. But in no case will you find any difficulty in comprehending the steps to be taken, or in complying with the required forms.

CHAPTER III.

OF THE FIRST DEGREE.

Friendship.

1. HAVING studied the foundation-principles of our Order, and exercised yourself in their applications as an Odd-Fellow, you are now prepared, we trust, to advance a step onward and upward, and to extend further your hand in aiding the brotherhood in ameliorating human suffering, and elevating human character. Let not mere curiosity urge your progress. Only the desire to advance in knowing our mysteries, that you may better perform the duties of fraternity, can and will repay the tax on your means, your time, and your efforts. He that enters this covenant, "must show himself friendly," and will learn that a true "friend sticketh closer than a brother;" for friendship is the bond of fraternity.

2. Be prepared, then, to become a partner in a solemn league and covenant of fraternal friendship, one of the nearest and best into which man can enter with his fellow man, yet in no wise conflicting with any duty he owes to others. That such closely attaching ties have been constituted between good men, and been sanctioned by Holy Writ, permit a few quotations from the Bible.

3. SCRIPTURE LESSONS.

1 SAMUEL xvii. 57, 58, AND xviii. 1-4.—And as David returned from the slaughter of the Philistine, [Goliath,] Abner took him, and brought him before Saul, with the head of the Philistine in his hand. And Saul said to him, Whose son art thou, young man? And David answered, I am the son of thy servant Jesse, the Bethlehemite. And it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul. And Saul took him that day, and would let him go no more home to his father's house. Then Jonathan and David made a covenant, because he loved him as his own soul. And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle.

4. But “jealousy is cruel as the grave,” and envy is a devouring fire, consuming every noble motive and generous feeling. Hence, when Saul heard the shouts of the people's joy, as they sung and said, “Saul has slain his thousands, and David his ten thousands,” he was very angry, and branded it as treason against himself, saying, “They have ascribed unto David ten thousands, and to me they have ascribed but thousands: and what can he have more but the kingdom?” And so his wrath burned, not only against the singers and shouters, but against David, the meritorious patriot and warrior, innocent of any disloyalty to Saul. And thus Saul was led to attempt David's life, by casting a javelin at him; and to order others to slay him; and compelled David to flee from place to place before his deadly envy and jealousy.

5. After repeated attempts on David's life, all of which were averted and prevented by the friendship of Jonathan, we read—



1 SAMUEL xx. 1-4.—And David fled from Naioth in Ramah, and came and said before Jonathan, What have I done? what is mine iniquity? and what is my sin before thy father, that he seeketh my life? And he said unto him, God forbid; thou shalt not die; behold, my father will do nothing, great or small, but that he will show it me; and why should my father hide this thing from me? It is not so. And David sware moreover and said, Thy father certainly knoweth that I have found grace in thine eyes; and he saith, Let not Jonathan know this, lest he be grieved; but truly, as the LORD liveth, and as thy soul liveth, there is but a step between me and death. Then said Jonathan unto David, Whatsoever thy soul desireth, I will even do it for thee.

* * * * *

1 SAMUEL xx. 11-23.—And Jonathan said unto David, Come, and let us go out into the field. And they went out, both of them, into the field. And Jonathan said unto David, O LORD God of Israel, when I have sounded my father about to-morrow any time, or the third day, and behold, if there be good toward David, and I then send not unto thee, and show it thee; the LORD do so, and much more to Jonathan: but if it please my father to do thee evil, then I will show it thee, and send thee away, that thou mayest go in peace; and the LORD be with thee as he has been with my father. And thou shalt not only while yet I live show me the kindness of the LORD, that I die not; but also thou shalt not cut off thy kindness from my house, forever; no, not when the LORD hath cut off the enemies of David, every one, from the face of the earth. So Jonathan made a covenant with the house of David, saying, Let the LORD even require it at the hand of David's enemies. And Jonathan caused David to swear again, because he loved him; for he loved him as he loved his own soul. Then Jonathan said to David, To-morrow is the new moon; and thou shalt be missed, because thy seat will be empty. And when thou hast stayed three days, then thou shalt go down quickly, and come to the place where thou didst hide thyself when the business was in hand, and shalt remain by the stone Ezel. And I will shoot three arrows on the side thereof, as though I shot at a mark. And behold, I will send a lad saying, Go, find out the arrows. If I expressly say unto the lad, Behold, the arrows are on this side of thee, take them: then come thou; for there is peace to thee, and no hurt, as the LORD liveth. But if I say thus unto the young man, Behold, the arrows are beyond

thee; go thy way: for the LORD hath sent thee away. And, as touching the matter which thou and I have spoken of, behold, the LORD be between thee and me forever.

6. The plan thus devised was put into execution. We have the result in the following:—

1 SAMUEL xx. 35-42.—And it came to pass in the morning that Jonathan went out into the field, at the time appointed with David, and a little lad with him. And he said unto his lad, Run, find out now the arrows which I shoot. And as the lad ran, he shot an arrow beyond him. And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, Make speed, haste, stay not. And Jonathan's lad gathered up the arrows, and came to his master. But the lad knew not anything: only Jonathan and David knew the matter. And Jonathan gave his artillery unto the lad, and said unto him, Go, carry them to the city. And as soon as the lad was gone, David arose out of a place toward the south, and fell on his face to the ground, and bowed himself three times; and they kissed one another, and wept one with another, until David exceeded. And Jonathan said to David, Go in peace, for as much as we have sworn, both of us, in the name of the LORD, saying, The LORD be between me and thee, and between my seed and thy seed forever. And he arose and departed; and Jonathan went into the city.

7. How solemn the Covenant—how widely different the conditions in life of the parties—and how peculiar the attendant events! Imagine yourself the imperilled and distressed David, befriended at great risk by Jonathan. Yourself a lowly shepherd; your deadly enemy, your friend's father and your sovereign; and your friend, a prince and the heir to the throne! Then conceive the feelings of the two friends, as they knelt together in the field before the Omnipresent, and covenanted perpetual, heart-uniting friendship for themselves and their two houses. Note the repetition, again and again, of

the soul-uniting league between them, and the oft-given reason therefor—"For Jonathan loved David as he loved his own soul." The ingenious plan for informing David of his danger or safety, also merits notice and consideration. And you will do well to dwell on the tenderness of their parting, and Jonathan's earnest and impressive reminder of their solemn Covenant. Let every brother of this Degree consider these lessons, and be faithful in doing them, that he, too, may gladly hail the Covenant of Friendship.

8. The devoted Friendships of Damon and Pythias, and of other worthies of ancient and of modern times, are worthy of commendation and imitation; but all fall short of that we have selected as our example. The heathen friends were of the same rank and condition in life; but the Hebrew friends, at the first, were almost opposites. The tyrant who menaced Damon and Pythias was a stranger to them in blood; but David's bitter foe was Jonathan's father, whom in all else the son loved and obeyed. And yet, despite the difference in rank, Jonathan loved and honored his friend, and defended and aided him against the commands of his king and his father. And when the father's wrath could be restrained no longer, the son entered into the most sacred and intimate covenant with David, to aid each other even unto death—for "Jonathan loved David as his own soul." And David reciprocated all this tender love and devotion. When Jonathan fell on the battle-field, David not only poured out to his memory one of the sweetest elegiac strains

ever given from the living to the dead,* but adopted the maimed son of his friend, giving him a home in his own house, and bestowing on him the large personal estate of Saul.

9. Such is the Covenant of Friendship we would establish in this Degree—such the obligations we would mutually cherish ; to consider each other as friends, as brethren in soul, whom we would aid and support in affliction and persecution ; whom we would rescue from impending peril caused by mere imprudence, the evil designs of enemies, or mere accident ; whose advantage and interest we would point out to him, when so doing does not conflict

* It is worthy a place in this connection :—

“The beauty of Israel is slain upon thy high places ; how are the mighty fallen ! Tell it not in Gath, publish it not in the streets of Askelon ; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph ! Ye mountains of Gilboa, let there be no dew, neither let there be rain upon you, nor fields of offerings ; for there the shield of the mighty is vilely cast away, the shield of Saul, as though he had not been anointed with oil.

“From the blood of the slain, from the fat of the mighty, the bow of Jonathan turned not back, and the sword of Saul returned not empty.

“Saul and Jonathan were lovely and pleasant in their lives, and in their death they were not divided : they were swifter than eagles : they were stronger than lions.

“Ye daughters of Israel, weep over Saul who clothed you in scarlet, with other delights ; who put ornaments of gold upon your apparel.

“How are the mighty fallen in the midst of the battle ! O Jonathan, thou wast slain in thy high places ! I am distressed for thee, my brother Jonathan. Very pleasant hast thou been unto me. Thy love was wonderful : passing the love of women ! How are the mighty fallen, and the weapons of war perished !”—2 SAMUEL i. 19-27.

with our duty or the rights of others. And in such covenanted love, we would also aid his family, vindicate his reputation, and save his property, person, or life, when in our power, and consistent with our other obligations to God and man.

* * * * *

10. If your feelings accompanied your imagination when you tried to conceive David's condition, you have a clear picture in your mind of that grand historic event which has made David and Jonathan the representatives of the most devoted friendship, and the admiration of all who love virtue and fidelity to covenants. But the lesson also includes their opposite, as represented by Saul—his envy—his selfishness, from which grew all his faults—his malice, which sprang from his envy. If the unselfish, self-sacrificing devotion of the son, is to be admired and imitated; no less should the selfishness, envy, and hate of the father, be abhorred and shunned. Envy is a base, mean, degrading feeling. It narrows the mind and heart, and drags down every lofty sentiment and generous aspiration. It is the worst form of a grasping selfishness—clutching after what is not its own, and what it can never enjoy. Nor is this the worst. Selfishness and envy are the enemies of others, as well as of the envier and the envied. These vices especially menace the welfare, the happiness, the very unity of society. If friendship is the "solder and cement" which bind men together, selfishness, envy, malice, are the corrosives, the disintegrators of social order. They alienate, divide, sever, and drive men asunder,

and array them in hostility to each other. On the other hand, all tender emotions, and self-sacrificing efforts, and generous deeds, draw men together, and bind them in unity of interests, and engage them in advancing each other's welfare, and promoting the general prosperity and peace.

Here, then, we are brought to see the excelling beauty of our covenant. All goodness tends to unite and build up families, societies, churches, states, nations, mankind. Hence by our solemn league and covenant of Friendship, we are drawn closer together, come into contact of personal acquaintance, and grow into more fraternal unity of thought, feeling, and working. Hence our covenant of Friendship has the sanction of human virtue and welfare, of reason and conscience, the best examples of all ages, and the precedent of God's own Covenant with the world, taught in the seed-time and the harvest, painted in rainbow colors on the sky, and binding earth and heaven with its bands of beauty, grace, and glory!

§ 2. *Regalia of the First Degree.*

The proper regalia of this Degree is a *white collar*, which must be trimmed with *pink* fringe or ribbon to designate the Degree. The collar may be ornamented with a *pink* and *white rosette*, which is to be worn at its point or joining in front.

§ 3. *Color of the First Degree.*

The color of this Degree is *Pink*. Rev. Bro. C.

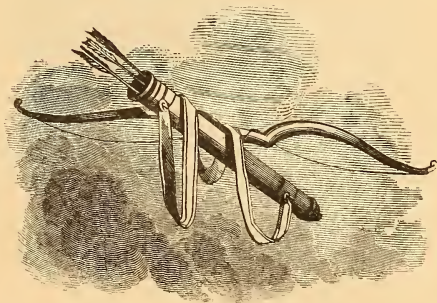
W. Bradley, quoted from under the preceding Degree, beautifully remarks:—

“PINK was the hue by which the ancients represented youth and modesty. It denotes, in poetry, the spring-time of life, when faith is the most confiding, the affections most vigorous, and friendship is most constant. Nature herself seems to have dictated the choice of this ray as figurative of those very qualities with which the imagination has coupled it. In the prismatic spectrum, the red ray (of which pink is but a modification) is the most calorific and least refrangible of all: the moral parallel is, our covenant love should be *ardent*, and *never turn* from its purpose.”

§ 4. *Emblems of the First Degree.*

The emblems assigned to the Degree of Friendship are:

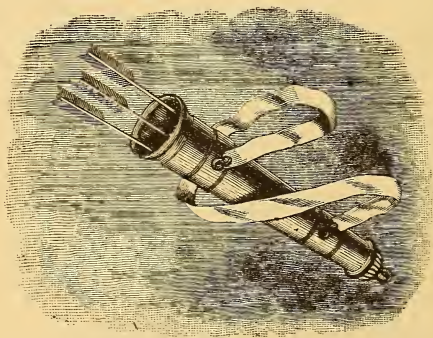
I. THE BOW AND ARROWS.



They remind us of the ancient mode of warfare, and of our duty to “war against vice in all its

forms. Friendship towards man prompts the contest—the gentle influences of Love supply the weapons—Truth consecrates the effort and leads to victory.” They also refer us to “the plan adopted by Jonathan to apprise David (whom he loved with a fondness exceeding woman’s) of the good or ill intended by Saul; and teach us that every laudable effort should be put forth to save a brother from the hand of an enemy.” They are not to be used wantonly, or to destroy aught but evil and wrong—only for benefit and salvation to innocence and suffering.

II. THE QUIVER.

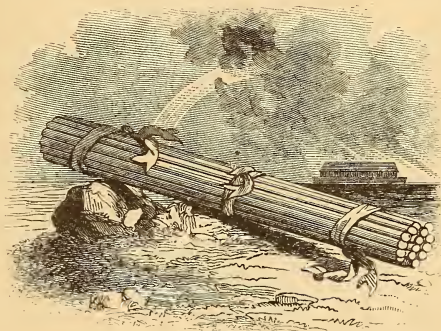


It also reminds us of the ancient mode of warfare, and of the manifestation of devoted friendship of Jonathan in favor of David. The true Odd-Fellow will always have three arrows in his quiver, ready to warn a brother of danger, or to promote his welfare.

III. THE BUNDLE OF RODS.

Emblem of Strength in Union.—The peculiar emblem of the Covenant Degree.

This memento of a dying father, to teach his children the value of union, speaks no less impressively to our larger brotherhood. It reminds us of the power of each member to sustain, and be sustained by, the others, when all are bound into one bundle by the bands of F., L. & T.—making the interests and labors of all the common property of each. In Odd-Fellowship union is strength, indeed. One rod, separated from the rest, can easily be broken



—one brother, isolated by selfishness, may be disheartened and destroyed; but in the firmly bound bundle, each brother can easily resist evil and accomplish good. Each strengthens the others against unhallowed opposition; and all stand firm and unmoved in the mighty power of our Fellowship.

IV. THE STONE EZEL.

Jonathan and David at the Stone Ezel, though not an *emblem* of the Order, is so suggestive of the devotion our Degree of Friendship celebrates, and

holds up for our imitation, that we place it here, to suggest plans and means for fulfilling our duties. The Scripture lesson sufficiently explains the event which makes it memorable.

CHAPTER IV.

OF THE SECOND DEGREE.

Brotherly Love.

1. THE numerous affections which bind us to family, friends, communities or societies—to party, nation, and to church—are all good when rightly exercised. But when any one of them is permitted to restrict our sympathies, and crowd out the others, it degenerates into a species of selfishness and misanthropy. For human affection should constantly seek higher, greater, holier fields in which to rise and expand, until it embraces mankind, and the great Creator, Benefactor, Friend, and Father of all. The love of mankind, as the children of our common Parent, is second only to the love of God, which is supreme. “If a man say, I love God, and hateth his brother, he is a liar; for he who loveth not his brother whom he hath seen, how can he love God whom he hath not seen?” (1 John iv. 20.)*

* The following well-known beautiful poem, by Leigh Hunt, will bear repetition; especially as it so aptly applies in illustration of the text quoted, to show that the love of the visible must fill the heart before the love of the Invisible can occupy the soul—that he who truly loves his fellow man will also love God, the Father of humanity.



2. Brotherly Love, then—the love of mankind as brethren, whatever their creed or nation—is inculcated in the Second Commandment—is the “Charity” enjoined by Paul in 1 Corinthians, chapter 13, as superior to Faith and Hope—as more excellent than all knowledge and spiritual gifts, without which, zeal unto martyrdom, or alms-giving till utter self-destitution, all are as nothing. Would you advance in the mysteries of our Order, and expand your covenanted Friendship into this exalted, sublime, all-including Brotherly Love—the divine love of Humanity? Advance from the beautiful lessons of Ancient Sacred Writ to the higher and greater contained in the later Holy Volume. Sub-

ABOU BEN ADHEM.

Abou Ben Adhem (may his tribe increase!)
 Awoke one night from a deep dream of peace,
 And saw within the moonlight in his room,
 Making it rich, and like a lily in bloom,
 An Angel writing in a book of gold.
 Exceeding peace had made Ben Adhem bold,
 And to the presence in the room he said,
 “What writest thou?” The vision raised its head,
 And with a look made of all sweet accord,
 Answer’d, “The names of those who love the Lord.”
 “And is mine one?” said Abou. “Nay, not so,”
 Replied the Angel. Abou spoke more low,
 But cheerily still, and said, “I pray thee, then,
 Write me as one that loves his fellow-men.”
 The Angel wrote and vanish’d.

The next night

It came again with a great wakening light,
 And show’d the names whom love of God had blest,
 And lo! Ben Adhem’s name led all the rest.

mit yourself to the ordeals prescribed by our Order, that the mysteries of the Degree of Brotherly Love may be more deeply imprinted on your heart, and live forever in your memory.

* * * * * * * *

Hear the lesson from the Ancient Law, as taught in Parable by the Great Teacher, and applied by him to human duty.

3. SCRIPTURE LESSON.

LUKE x. 25-38.—A certain lawyer tempted Jesus, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the Law? How readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he [Jesus] said unto him, Thou hast answered right: this do and thou shalt live.

But he, willing to justify himself, said unto Jesus, And who is my neighbor? And Jesus answering, said, A certain man of Jerusalem went down to Jericho, and fell among thieves, who stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain Priest that way; and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow, when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him: and whatsoever thou spendest more, when I come again I will repay thee.

Which now of these three, thinkest thou, was neighbor unto him that fell among thieves? And he said, He that shewed mercy on him. Then Jesus said unto him, Go, and do thou likewise.

4. We can best learn a lesson by making a self-

application of its circumstances and events—by placing ourselves, in imagination, in the scenes, and becoming, as it were, the actors or sufferers in the occurrences.

The road from Jerusalem to Jericho runs “through a series of rocky defiles, and the surrounding scenery is of the most gloomy and forbidding aspect. The whole of this road is held to be the most dangerous in Palestine,” and is peculiarly suited for such deeds as Jesus described. Suppose yourself, then, to be thus plundered, stripped, wounded, and left in that savage mountain pass to perish. How anxiously would you listen for some footfall; and, on hearing one, how eagerly cry for pity and for help. A countryman, and one of your own church—even a minister of your own faith—appears, hears your cry, looks at you as you lie there, bleeding and in pain; but passes on at the other side of the road! As you recover from this studied neglect, and again gather strength to call for help, another countryman, a servant of your own church, comes along. He hears you—looks upon your mangled and almost naked and dying form, and then coolly passes on! Can you imagine such treatment in such distress? Faint—sick at heart—worse wounded in soul than in body, you see an enemy of your nation and of your church—one of a country and a creed with whom you never would hold social intercourse (“for the Jews have no dealings with the Samaritans”—John iv. 9). He hears your piteous cries and groans, and his compassionate looks rebuke your bigotry and abhorrence. He ministers to your wants—

places you on his own beast, and walks by its side, holding you on it. Risking robbers and murderers, he takes you carefully along to an inn. There he attends you—waits on you as a nurse and servant—and “on the morrow,” pays the charges, provides for your keeping for several days (for the two-pence was two days’ wages of a laborer in those days)—and becomes responsible for whatever more may be incurred. Can you imagine this train of kindly deeds—can you conceive your feelings toward this political and religious foe (as you always considered him) under all this humane treatment? If you can imagine and conceive all this, you understand the great lesson, and are prepared to enter the Degree of Brotherly Love, and to assume the obligations enjoined by the divine lesson of humanity.

* * * * *

5. The answer of the carping Teacher of the Mosaic Law, in reply to the question of Jesus—“Which of these three was neighbor to him that fell among the thieves?” was forced from conviction—“He that shewed mercy on him.” And the same conclusive injunction comes to us as it did to the Teacher of the Law—“Go, and do thou likewise!” Having given imagination full sway while considering the parable, your heart as well as your intellect is enlightened to know that the true Priest of the Most High is not one who merely ministers in the temple—nor is he the real Servant of God who only handles the elements at the altar;—but the Priest and Servant of our Father in heaven is the “neighbor,” the friend and brother of man. He delivers

the needy when they cry, and the fatherless, and those who have no helper. May the light that has thus shined into your mind and your heart ever direct you into a Lodge of Brotherly Love.

6. There is another example of brotherly love on a larger plane and longer period of action, to which we would also direct your attention—the devotion of a life, at the sacrifice of the highest honors of the world, to a people not yet a nation—to a people yet without a country—to a people despised and outcast, bondmen and bondwomen under a strong empire and in a strange land. For such was the brotherly love, at such sacrifices, and to such a forlorn and oppressed people, of Moses, the great founder of the Hebrew nation and church.

The eventful life of this extraordinary man, furnishes many of the symbols and emblems of our Order, the use of which impresses on the mind the virtues he illustrated, and incites us to copy his laudable example. His moral law has become the basis of law and morals for the civilized world, and is the regulator of our conduct. His strict reverence of the Great Supreme we deem peculiarly worthy of our imitation. And his command in regard to his distressed brethren, should be adopted by us in reference to ours, and be religiously observed by every brother of this Degree:—"And if thy brother be waxen poor, and fallen in decay with thee, then thou shalt relieve him; yea, though he be a stranger or a sojourner, that he may live with thee."* When

* Leviticus xxv. 35.

you behold his want, or hear his cry of distress, let his appeal to Heaven find in *you* God's agent to minister rescue or relief.

7. But consider the example of Moses. The more the Jews were oppressed and despised, the stronger grew his love; and the higher himself was exalted to wealth and honor, the more willingly did he sacrifice his emoluments and prospects, to serve his people, to share their afflictions, and to deliver them from bondage. Delicately reared in a luxurious court, educated in all the learning of the Egyptian monarchy and priesthood, adopted as a member of the royal family, and favored with the highest honors and brightest prospects, still his heart was with his humble kindred, and yearned toward his degraded and oppressed countrymen. And he voluntarily gave up all the worldly advantages of his station, and devoted life and reputation to share the afflictions, and break the bonds, and exalt into a great nation, the Hebrew people, "choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt."* So steadfast, so devoted, was the sentiment of fraternity that united him with his race!

* * * * *

8. In the Covenant of Friendship you assumed obligations which changed your relations to thousands of persons in the world at large—a few known

* Hebrews xi. 25.

to you, but many more unknown. You were taught a lesson of devotion to one cheered by the multitude, but an object of the withering envy and the deadly hatred of a sovereign. The loving and confiding son of that ruler sustained the persecuted friend until the two hearts flowed together into a solemn league and covenant, in life and unto death.

9. In the Degree of Brotherly Love you have been taught to consider mankind your brotherhood, and to be truly a neighbor to any and to all who need your aid, or (if you cannot aid) your sympathy. The central link of the great chain which binds us in our Odd-Fellowship, is "mutual aid." For Fraternity is but an empty sound, until it is embodied in acts of humanity. "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body, what doth it profit?" (James ii. 15, 16.) Put coldness and selfishness far from your heart. He is an enemy to himself and to mankind who cares not for the welfare of others.

10. All friendship should lead to brotherly love, and teach wealth to help poverty, power to strengthen weakness, youth to reverence age, and the old in experience to direct the young, those in health to wait upon the sick, and the wise to have "compassion on the ignorant, and those that are out of the way," and all who have ability and means, in their several stations to imitate the beneficence of our heavenly Father. Learn, then, from the example

of Moses, and especially from the parable of the Good Samaritan, that he, only, is an Odd-Fellow who pities the suffering, helps the needy, and relieves and aids (when he can) his brethren of humankind, of whatever creed, clime, or nation. Membership in our Lodges is nought—repeating our obligations is nought—professing our principles is nought, and less than nought, unless they are carried out in *deeds* of Brotherly Love, the great bond of our Unity.

§ 2. *Regalia of the Second Degree.*

The proper regalia of the Second Degree, or Degree of Brotherly Love, is a *white collar* trimmed with *light blue* ribbon or fringe, to designate the degree. The collar may also be ornamented with a *rosette* of white, pink, and blue, at its point.

§ 3. *Color of the Second Degree.*

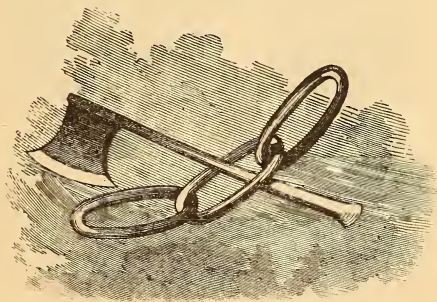
The color worn in this Degree is *Blue*—"Royal blue," the ancient name of the Degree itself. The immeasurable vault of heaven, and the unlimited "deep, deep sea," are suggested by it, and both are fit emblems of the unbounded range of sympathy which this Degree calls us to exercise, as well as of the unfading Brotherly Love it inculcates. May every brother of this Degree, who sees or hears the P. S. (sometimes called the S. of D.), prove "tried and true" as the "true blue" color itself! And may his Brotherly Love expand on every side, beyond family, kindred, friends, party, and even nationality and church, to the utmost verge of the

blue dome ever encompassing us in its centre, and far beyond the circling blue ocean bounding the isle or continent in which we dwell. Bro. Bradley says —“Beautifully apposite with its ideal use is the chemical effect of the blue ray ; when it is made to fall for some time on the needle, the rod acquires polarity, and points ‘true’ to its mysterious attraction in the chambers of the north.”

§ 4. *Emblems of the Second Degree.*

The symbols or emblems assigned to the Degree of Brotherly Love are

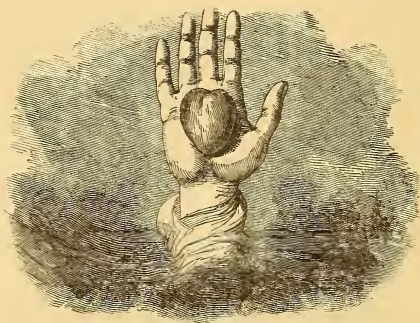
I. THE AXE.



Emblem of Progress.—It reminds us that as the trees of the wilderness must fall before the axe, ere the sunlight can disperse its gloom and the land become a fruitful field, so must divine Truth be applied to every cumbering tree and poisonous vine within us, before we can realize the genial glow and fully profit by the influences of fraternity in our Lodge, our Order, and in the family of man. It thus

teaches us to clear away every blinding prejudice and passion—"every tree that bringeth not forth good fruit"—and cast them into the consuming and purifying fires.

[In some lodges, dues, and special donations for the needy and distressed, are collected by the Warden, on an axe, which has painted, on the upper side, the expressive *Heart in Hand*.]

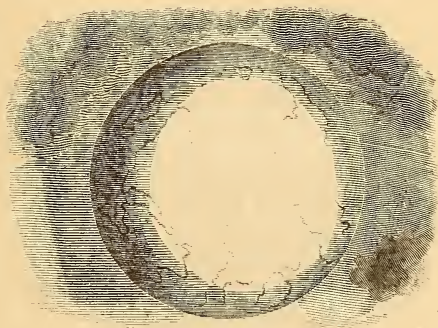


II. HEART AND HAND.

It reminds us that there should be no improper concealment of feelings and purposes among brethren—that our greetings should be of the heart as well as of the hand—"that what the one in love dictates, the other in alacrity should perform." And it teaches us that when distress and suffering call, the hand should be "open as day to melting charity," and the heart warm as mother-love to sympathy and relief, remembering that "the Lord loveth the *cheerful* giver." And it also teaches us, not only sincerity in affection, and frankness and candor in expression, but that "with pure hearts and clean

hands" must we come to perform the mission of an Order dedicated to trust in God, and to

"FRIENDSHIP, LOVE, AND TRUTH."



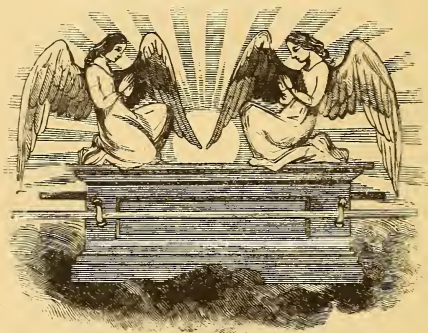
III. THE GLOBE.

It represents the earthly home of man—the great field of our life-long efforts and labors—the nursery of immortality. It reminds us that there is yet much to learn and to teach in this great field over which our brethren are so widely scattered.

IV. THE ARK OF THE COVENANT.

The Ark of the Covenant was placed in the Holy of Holies; that is, within the second vail of the Tabernacle, and in the innermost part of the Temple. It contained the golden pot of manna, Aaron's rod that budded, and the tables of the Law. On it was the Mercy-Seat, overshadowed by the wings of the Cherubim, between which the SHEKINAH (Cloud of Glory), denoting the Presence of the Holy One, appeared to the High Priest. All these were made

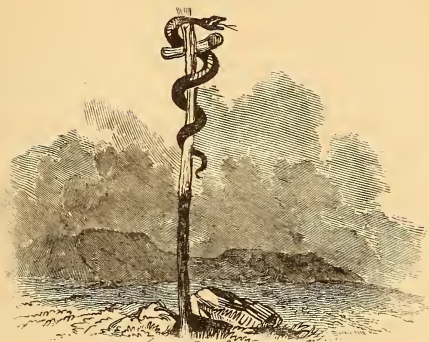
after the Pattern which God shewed unto Moses in the Mount. (Exodus xxv. 40.) That Ark with its contents, and the Cherubim with the SHEKINAH, links together the remembrance of all sacred things



with the Presence of God, and the hope of heaven. It is, therefore, a most solemn emblem, suggestive of all things most sacred—of the Holy of Holies, that type of heaven itself, and of the very presence of “the LORD—the LORD God, merciful and gracious, long-suffering and abundant in goodness and truth, keeping mercy for thousands, and forgiving iniquity, transgression, and sin, and that will by no means clear the guilty.”

And it teaches us, that “as the prosperity of ancient Israel depended on the respect, devotion, and obedience paid by them to the Ark of the Covenant and its sacred deposits, so will our purity, peace, and prosperity” be commensurate with our obedience to, and communion with, the Most High and Holy One, our ever-present Heavenly Father.

V. THE SERPENT.



Emblem of Wisdom:—It represents “the brazen serpent erected by Moses, according to God’s direction, to heal the Israelites when bitten by the fiery serpents sent among them to chastise them for their sins.” In the infancy of nations, wisdom included every degree of knowledge, and especially its applications for healing, which, again, was synonymous with salvation. The New Testament makes the raising up of the brazen serpent a prefiguration of the crucifixion of Christ for the moral healing of mankind.

We are taught by this emblem the wisdom of prudence in carefully and rigidly proving all who claim to be brethren, as specially instructed to do in this Degree—thus guarding ourselves and our Order against imposition.

The serpent with tail in mouth, forming a circle, was an emblem of eternity among the Egyptians.

§ 5. *Concluding Remarks.*

The two degrees received have put you in possession of peculiar means for conferring benefits on and receiving them from your brethren in the Order, even when they are utter strangers to you, and you to them. But forget not that every privilege has attached to it a corresponding obligation resting on you to make it a privilege to your brother also, when he requires it. If he is bound to give you timely warning of danger, to caution you against your own imprudence or the evil designs of others, or to risk his property, life, or reputation in a lawful effort to rescue yours; you are no less bound to him, to render like offices in the day of trial, need, and peril. That demand may never be made; but *when* made, may it not find you faithless to obligation and recreant to duty!

The less trying but equally important and more frequently needed duties of administering to the sick and needy, have thus far been faithfully fulfilled by our brotherhood generally; indeed, so far as my information extends, I might say, universally. The dreaded cholera, small-pox, ship-fever, and other malignant diseases, whose terrors have turned hearts to stone, and paralyzed even the domestic affections, have been met with calm resolve by numerous Odd-Fellows in various sections; and stranger-brethren, deserted by conductors of public conveyances, have been housed, and tended with care, rescued from inhumanity and disease, and restored to their families and friends, when, had it not been for our noble

institution, they must have miserably perished by the wayside, and been hurried to unnoted graves!

Nor have the still more frequent duties—fit preparations for these rarer events—attention and aid to the brethren of our own vicinities, been less faithfully and devotedly performed. Thus may it ever be—and more faithfully, more abundantly, as the Order grows in numbers, and increases in means, and extends abroad in the world!

“No altars smoke, no offerings bleed,
No guiltless lives expire;
To help a brother in his need
Is all our rites require.

“Our offering is a willing mind
To comfort the distress’d;
In *others’* good our own to find—
In *others’* blessings blest.

“Go to the pillow of disease,
Where night gives no repose,
And on the cheek where sickness preys
Bid health to plant a rose.

“Go where the friendless stranger lies
To perish in his doom;
Snatch from the grave his closing eyes,
And bring his blessing home.

“Thus what our heavenly Father gave,
Shall we as freely give;
Thus copy him who lived to save.
And died that we might live.”

HAMPSON.

CHAPTER V.

OF THE THIRD DEGREE.

§1. *Truth.*

1. THE true Odd-Fellow who has entered into the Covenant of Friendship, and then been taught the divine lesson of Humanity, will not rest satisfied until he has pressed forward toward the perfection of our system of mysteries and obligations. The reason is evident. An Odd-Fellow in heart and soul desires to know the Truth—not only because wisdom and knowledge are profitable and pleasant, but because Truth is an imperial virtue, shedding light on all other graces and virtues. Nor this only, but because Truth alone can fully and clearly teach him how he can best perform his duties to God and to his fellow-man.

* * * * *

2. Truth follows closely after Love. If faithful to the duties required by Friendship and Brotherly Love, Truth will appear in all your sayings and doings. Hence Love in the heart, and truth in the understanding, are closely related. Both issue in the words of the mouth and the actions of the life. Love is the fountain of moral feeling—its impulse and motive power—as Truth is its manifestation in speech and deed. Love prompts to action—Truth directs it aright. Truth is therefore the crowning

virtue. It is the great good sought by candor; the great object of all our researches. Every appeal for righteousness and virtue rests on it; for it is opposed to all iniquity and wrong, all error and ignorance. To dwellers in time it may seem tedious in its progress, and hopelessly to struggle for conquest; but eternity will prove it omnipotent, and show it to be the victor at last. So sings the poet:

“Truth, crush’d to earth, shall rise again,
Th’ eternal years of God are hers;
But error, wounded, writhes in pain,
And dies amid her worshippers.”

3. This is why the man of truth is the best man, the strongest man, the only real and reliable man. Others may *seem*, but soon or late the seeming will disappear; while Truth remains in the true man, a continual power, springing up unto life eternal. Like a placid lake in sunshine, his soul reflects the light of heaven as clear and bright as it was shed down; while his influence gives life and beauty to all around. Blessing and purifying others, he is blessed and purified in return. Whatever mutations occur around him, he remains unchanged. Whatever storms and convulsions rage, he stands firm and sure—a landmark amid the factions, passions, and errors that sweep by him.

* * * * *

4. As the imperial virtue, Truth appropriates to this Degree all colors and emblems, and all tokens and symbols that represent and remind us of virtues, duties, and obligations; and as the cardinal virtue, it claims for itself the scarlet badge of sovereignty,

and sways the sceptre of dominion over all. He, therefore, who has this virtue enthroned in his soul, is priest and monarch of himself and all around him; for its power gives him ministry and dominion. This is why the brother of this Degree finds all stations of the Lodge open to him, and is enabled to speak as by authority concerning the laws of our Order. This is why we expect his life to be an example, and his word a precept. This is why we expect him to understand and preserve inviolate our mysteries, and to observe that his brethren do the same. If faithful in these duties, he will show the world that only virtue ennobles men among us, and that our honors have been judiciously conferred in his case.

* * * * *

5. One more lesson concludes the probation in the Lodge. Having served the appointed time with patience, diligence, and fidelity, and shown a willingness to fulfil the obligations you have taken, it is proper that as a true Odd-Fellow you should receive your final instructions in the mysteries pertaining to your rank, from those who attend the Expounder of Truth, who represents the High-Priest to whom this Degree is specially dedicated. After full instructions you will also be an Expounder of Truth and a representative of the ancient High-Priest.

Receive, then, the instructions of those whom our High-Priest shall call upon further to enlighten your understanding, and then receive the greetings accorded you as a member of the Degree of Brotherly Love, crowned with Imperial Truth.

§ 2. *Regalia of the Third Degree.*

The regalia of this Degree is a *white collar*, trimmed with *scarlet* ribbon or fringe, to designate the Degree, which is called the Scarlet Degree. And, as in preceding degrees, the collar may be ornamented with a rosette of the proper colors, worn at the point of the same.

§ 3. *Color of the Degree.*

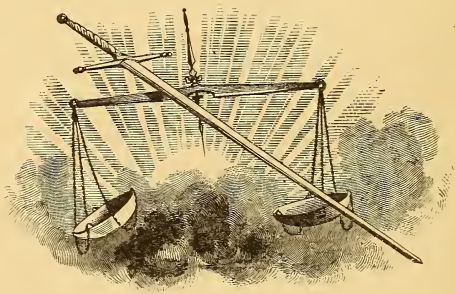
The selection of *scarlet* as the color of this Degree is specially appropriate. As Rev. Bro. Bradley stated in the "Official Magazine of the G. L. U. S.," in 1842, "Scarlet vestments as allusive to the glory, dignity, and excellence of the sacerdotal office, are given to the Third or Degree of the Priestly Order. God said to Moses, 'Thou shalt make holy garments for Aaron, thy brother, for glory and for beauty.' (Exod. xxviii. 2.) In the several specifications which follow the Divine charge, we find the *scarlet* was ordained to be a constituent part of that robe, the ephod, the curious girdle of the ephod, and of the breast-plate of judgment. (Exod. xxviii. *passim*.) It also entered into the composition of the ten curtains of the tabernacle, of the vail of the most holy place, (Exod. xxvi. 1, 31,) and of the hangings of the gate of the court. (Exod. xxvii. 16.) Thus it became pre-eminently a sacred dye. In its typical character, perhaps it had reference to the *blood* of the victims* which were sacrificed by the High-

* "The *life* of the flesh is the *blood* thereof;" (Gen. ix. 4; Lev. xvii. 11; and Deut. xii. 23.) So *Truth*, the life-giving element of the soul, is emblematically pointed out as the pure and proper offering on the altar of Divine Truth.—A. B. G.

Priest's hands, as an atonement for sin. The prophet Isaiah seems to favor this hypothesis: 'Though your sins be as *scarlet*, they shall be as white as snow.' (i. 18.) As a token of glory, rank, and power, it was worn by monarchs not less extensively than the imperial purple. (Compare Matt. xxvii. 28, 29, where the *scarlet* robe was put on Christ, in mockery of the regal claim.)"

§ 4. *Emblems of Third Degree.*

The emblems assigned to this Degree, are



I. THE SCALES AND SWORD.

Emblem of Justice.—It represents the defending and enforcing power of Righteousness—and reminds us that God requires us to decide justly after weighing equitably; and to defend the right even (if need be) unto death. In this contest the sword is ever drawn, and therefore needs no scabbard.

These united emblems admonish us to "judge not according to the appearance, but to judge righteous judgment"—and teach us that "however much of

partiality may exist in the world, yet among Odd-Fellows both justice and mercy are administered without regard to the artificial distinctions of society. In the Lodge, rich and poor, high and low, learned and unlearned, meet as *brethren*, and unitedly engage in the work of benevolence and charity."



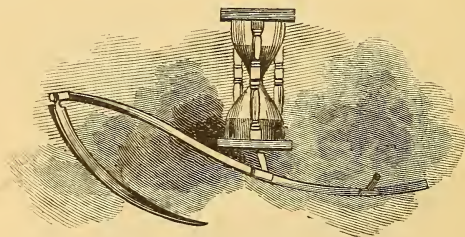
II. THE BIBLE.

The Bible is "placed among our emblems because it is the fountain whence we draw instruction, the storehouse whence our precepts are derived, and most of our emblems are found in its pages." No Lodge can be held without it.

Its teachings of God and His Fatherhood—of man, and human brotherhood—as well as "the first and great command," and "the second commandment which is like unto it," on which "two commandments hang all the Law and the Prophets"—give this emblem peculiar value to all Odd-Fellows of every sect and every creed. And in view of

our certain mortality, all need its teachings of a future life. Knowing that man must die, we desire to be assured that the ever-living God is our Father, and will make us the sharers of His immortality and eternal life, as revealed in that Book of Books.

Guided by its instructions, the fabled golden age of the past would soon become the more than golden age of the promised future, and earth be again a Paradise.



III. HOUR GLASS.

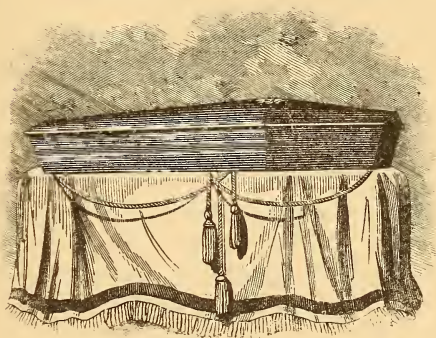
This emblem of swiftly passing time teaches us to "improve the moments as they fly, in a manner that shall redound to the glory of God, and our own and our neighbor's good."

IV. THE COFFIN.

Emblem of Certain Truth.—It represents that *most certain* but too little needed truth, that the honors of the world, the applause of men, the distinctions of birth, wealth, fame, *all* end in that "narrow house."

"Can storied urn or animated bust
Back to its mansion call the fleeting breath?
Can Honor's voice provoke the silent dust,
Or Flattery soothe the dull, cold ear of death?"

“The boast of heraldry, the pomp of power,
And all that beauty, all that wealth e'er gave,
Await alike th' inevitable hour;
The paths of glory lead—but to the grave!”



“There—(so it teaches us)—there the distinctions of this life cease, and the rich and the poor, the proud and the humble, the high and the lowly, sleep together! All are *on a level* at last!” And there, too, must *we* meet—in a brief period, at longest—as weak, as lowly, as mute as the rest. Only the good or the evil we do will survive us, to hallow or to blast our memories in the hearts of those we have benefited or injured.

Say, my brethren, shall our names live on, after us, for blessing or for cursing? Answer it *now* and *henceforth*, in blessing and being blessed!

STREET REGALIA.

For Public Processions the G. L. U. S. (Proceedings, 1878, p. 7790) adopted the following, “which may

be worn by Subordinate Lodges when in public procession."

1. The style of hat or cap and dress shall be left to the jurisdiction of the individual subordinate Lodges, provided that, in each case, strict uniformity shall be enjoined and observed.

2. Plain white gloves only shall be worn.

3. A Jewel collar, two and one half inches wide (no more nor less) at the widest part, uniting in a point in front, (in accordance with pattern therewith presented,) made of light blue silk, Italian cloth, or other material, (except velvet, which shall not be used,) edged with silver lace or braid one-fourth of an inch wide, and without embroidery or other ornamentation of any kind whatever.

4. A medal to be suspended from the collar, of white metal, one and three-fourths inches in diameter, having on the obverse side, in raised work, the All-Seeing Eye, encircled by rays of light; and on the reverse, also in raised work, the three links of the Order, surrounded by the legends:—"IN GOD WE TRUST." "FRIENDSHIP, LOVE, AND TRUTH."

5. Officers and Past Officers may wear, instead thereof, or in addition thereto, such jewel or jewels of the Order as they may be entitled to wear elsewhere, in conformity with the existing regulations.

NOTE.—"All members of a Subordinate Lodge may wear *Rosettes*, displaying the colors of the Degrees they have taken."—*Digest G. L. U. S.*

N. B.—We would earnestly urge strict observance of the exact forms, colors, trimmings, &c., of jewels and regalia prescribed by the Sovereign Grand

Lodge, and the Grand Bodies under it. No member should wear (or Subordinate permit any member or visitor to wear) colors or jewels to which he or she is not entitled. Trifling as they may seem in themselves, they are important in their uses and meanings, and mortifying and injurious mistakes have occurred by their misuse.



CHAPTER VI.

OF THE DEGREE OF REBEKAH, AND REBEKAH DEGREE LODGES.

§ 1. *Prefatory.*

THE Degree of Rebekah was originally devised and established as an honorary degree, without organization in separate lodges; and was mainly designed for the benefit of wives and widows of Scarlet Degree members—to unite them more directly with the Order, and to interest them in its operations. It thus, also, gave them a right and means to be informed of the standing of their husbands in the Subordinate Lodge. But (as will be seen) this design has been greatly extended to include the daughters and sisters, and even the legally adopted daughters, of such members; and to unite the most interested and active workers among the Daughters of Rebekah into select lodges, where, in co-operation

with their male kindred and friends, they may better learn and practise the active benevolence and humane duties of Odd-Fellowship.

The Ritual of the Degree was reported to the G. L. U. S. at its session in September, 1851, by Representatives Schuyler Colfax, of Indiana; Wm. T. Martin, of Mississippi; and E. G. Steele, of Tennessee—the Committee previously appointed to prepare it. Bro. Colfax is acknowledged as its author. It was adopted at the same session, and went into use with 1852. The following are the most important items of information concerning the Degree and its Lodges.

1. Any authorized Subordinate Lodge can confer this Degree on its eligible members, and on the wives, widows, daughters, and sisters of such members, if properly proposed as candidates; but this does not admit the recipients to be members or visitors in a Rebekah Degree Lodge; it only makes or declares them eligible to membership in such a lodge, on application and election under its laws and regulations.

2. As it is only an honorary degree when conferred by a Subordinate Lodge, such Lodge confers it without charge, and without a previous ballot. But when conferred by a Rebekah Degree Lodge, it admits the recipient to active membership, and to all the rights and privileges thereof. Therefore a proposition and ballot must precede conferment, and the Rebekah Degree Lodge exacts fees and dues to compensate for the benefits accompanying membership.

3. Persons eligible to receive this Degree in a Sub-

ordinate Lodge, are—1st. Members of the Scarlet Degree in good standing. 2d. The wife of such member—to be proposed by her husband. 3d. A widow, whose husband was such a member at his decease, to be proposed by the N. G. of her late husband's lodge.* 4th. An unmarried daughter of such member—to be proposed by her father. 5th. An adopted daughter of such a member, if adopted under statute law of the State—to be proposed by her adopting father.† 6th. An orphan daughter of one who was such a member at his death—to be proposed by the N. G. of her father's lodge, or by her guardian. 7th. A sister of such a member—to be proposed by her brother.

4. N. B. And here notice especially—(1st.) In all cases the daughter, or sister, thus proposed, must be unmarried and eighteen years old. (An unmarried divorced sister is eligible proposed as above.—See Journal, 1880, pp. 8211, 8337, 8440.) (2d.) In the Subordinate Lodge the degree cannot be conferred on a lady, except in the presence of the proposer and of other ladies who are or have been candidates for the degree. (3d.) In a Rebekah Degree Lodge any of the above designated unmarried females, or a widow, may be proposed by either parent, or her brother, or guardian, or N. G., (as the case may require,) or by any member of such Degree Lodge who presents proper vouchers of the candidate's eligibility, and of the parent's consent, if the candi-

* The widow of an Odd-Fellow *not* of the Scarlet Degree can only receive the Degree with the consent of the Lodge; while, in the case of a widow of a Scarlet Degree member, the Lodge has no such option—she is entitled to receive it as a right.

† A step-daughter is not eligible unless thus adopted.

date is an unmarried daughter. (4th.) The good standing of a Daughter of Rebekah is not dependent on the subsequent good standing of her husband, father, or brother, in his Subordinate Lodge; nor does her marriage, *in* or *out* of the Order, affect it. (5th.) Where parties are distant from the lodge to which their proper proposers belong, certificates of eligibility, of consent of parents, and of proposition, under signatures of the N. G., V. G., and Secretary, and seal of the Lodge, may authorize the degree to be conferred by the nearest Subordinate Lodge, or the candidate to be admitted into the nearest Rebekah Degree Lodge.

5. All who are eligible to receive this Degree in a Subordinate Lodge, are likewise eligible to receive the Degree and be admitted to membership in a Rebekah Degree Lodge, after due proposition and election thereto.

6. Rebekah Degree Lodges are chartered, and instituted, and governed, by the constitutions, laws and usages prescribed by the Sovereign Grand Lodge, the Grand Lodge of their State or Territory, and their own by-laws approved by their Grand Lodge. They charge fees and dues, and pay benefits, and require services, as set forth in their constitutions and by-laws, the same as any Subordinate Lodge. Hence the general work, duties, modes and forms of business (excepting the secret work of the Subordinate) are the same as in a Subordinate Lodge, viz., to visit the sick, relieve the distressed, bury the dead, aid the widow, and educate the orphan, as our heavenly Father grants means and

opportunities ; and thus ameliorate human suffering, benefit society, and elevate and improve their own characters and those of their brothers and sisters in Odd-Fellowship.

7. Each Rebekah Degree Lodge must consist of not less than five men and five women, who have received the Degree, and are otherwise qualified to receive a charter from the Grand Lodge having jurisdiction.

8. Seven members, without regard to sex, constitute a quorum in a Rebekah Degree Lodge ; and both sexes are alike eligible to hold any office in the same, if otherwise duly qualified by previous station or service in inferior offices, the same as in a Subordinate Lodge.

9. The officers of a Rebekah Degree Lodge are the same in titles, numbers, and respective duties as in a Subordinate Lodge, and occupy similar stations in the lodge-rooms. Therefore, for further and more detailed information, we refer to the corresponding portions of our remarks on the Subordinate Lodge and its members, committees, and officers, Chapters VII. to XII. inclusive.

10. Application having been made to the working Lodge, and granted, for this Degree—and the appointed time for conferring it having arrived—the ladies will be brought into the ante-room, and will there take off shawls or cloaks, and bonnets, for their own comfort. As there is nothing improper or offensive in the ceremonial, (which must be conferred in the presence of their husbands and each other,) none need feel the least hesitancy or timidity about entering the lodge-room.

§ 2. *Of the Degree.*

1. As the degree is designed to unite the wives and widows of members more intimately with the work of Odd-Fellowship, we address our remarks to the women only.

2. No lady should assume the responsibilities of this degree, who feels not a desire to devote herself for life, when her other duties will permit, to "visit the sick, relieve the distressed, bury the dead, and educate the orphan." She who feels this desire, and is resolved to follow its dictates, whatever the circumstances, or whatever the opinions of the world around her, is worthy to receive its honors.

3. Not only should such a resolve exist, but a determination to obey it in the true spirit of our Order and of religion itself, quietly and noiselessly, like the droppings of the gentle rain, or the distillations of the silent dew on parched herbage and drooping flower. In Bible language, "let not thy left hand know what thy right hand doeth."

4. Can you, *will* you thus promise to do good to your fellow-beings, as good should always be done by the votaries of our Order? Such is the path we have trodden. The malice of bigotry, the opposition of ignorance, the misrepresentations of prejudice assailed us at every step, but our Order pressed onward, not pausing even for defence; doing good for evil, giving blessing for curses, and even benefiting those who most aided to injure us. Will you walk with us in this path? Can you resolve to labor with us in such works of forbearance and love?

5. Before you answer, consider well. Our Order

scorns to receive unwilling vows. Though arduous and difficult its duties, they are joyous in themselves and rich in their compensations. We offer you no worldly honor for your sacrifices; for often the world knows not or understands not either your motives or your deeds. We can only promise our countenance and aid, the approval of your own conscience, the blessings of those you have succored, and the rewards of our Great Parent. Consider, then, what is involved in the duty of loving your neighbor as yourself. It may call you from the bowers of pleasure to the couch of the pained and suffering; from amid the joyous and gay to the abode of poverty and wo; from a social or domestic circle of peace and comfort to watch through the weary night hours; to wipe the clammy death-sweat from the brow, or press with balmy hand the bounding pulse; to give the healing medicine, or speak calmness to the delirious thoughts; to pour oil into the flickering lamp of life, or close the fading eye as the last prayer bears on its wings the departing spirit into the presence of its God. Is this too much, too great a sacrifice for you? Then, retire in peace: pronounce not the vows we ask!

6. You hear all this, you consider it well, but you waver not, you draw not back! Such is woman's courage and humanity! We welcome you, therefore, to duties so honorable, so peculiarly adapted to your loving hearts and sympathizing natures. Through long, long years you cheered us onward, rejoicing in our prosperity and blessing our labors. Advance, now, with us, by receiving this degree, which we have established as a pledge of our confidence in your goodness and fidelity.

7. Sacredly guard from exposure by any means the

signs and words by which you may be known as a member of this degree, and demand aid and counsel from the brotherhood in seasons of difficulty, danger, or distress. Make full trial of those whom you would address, and confide in them only after careful and rigid examination.

8. These signs and words are never to be used in a light or trifling manner, or for purposes of mere curiosity. They are meant to be *useful*, and their utility makes them important. One of them is changed every year. So long as your husband retains his moral and pecuniary standing in his Lodge, it will be given you, annually, by him, or, in his absence, by the presiding officer of his Lodge.

9. Having united with our Order, we would direct and stimulate you in the performance of the duties it enjoins, by referring you to illustrious examples in your own sex. And nobler specimens of humanity and true womanhood can nowhere be found in past ages, than are named to us in the Book of Books.

10. Behold the hospitality of the modest and graceful REBEKAH, readily ministering to the stranger and his thirsty, way-worn cattle. It was her characteristic when Isaac became her husband, as God had appointed; it remained hers when she was the aged mother of a family. Mark the confiding piety of THE WIFE OF MANOAH, encouraging her husband to trust in God, and herself to hold converse with the Angel which gave her promise of Samson. Also, the devotion of HANNAH, dedicating her child Samuel unto God from his infancy. See also the zeal and courage of patriotism in DEBORAH, the widow who was a bright star of hope in her country's trouble; and at whose word, it was said, "the stars in their courses fought against Sisera."

And the self-sacrificing love of countrymen, so like that of Moses, by whom was it better evinced than by the queenly ESTHER?—risking station, and life even, to save from massacre her father's people. The steadfast filial piety and devoted affection of RUTH fills one of the most beautiful biographical narratives of the Bible. How tender and how beautiful her language to her widowed and childless mother-in-law, Naomi! "Entreat me not to leave thee; for whither thou goest I will go; where thou lodgest I will lodge; thy people shall be my people, and thy God my God. Where thou diest, will I die, and there will I be buried. The Lord do so to me, and more also, if aught but death part thee and me." Consider also the virgin prophetess, MIRIAM, the sister, the almost mother of Aaron and Moses. From the hour in which she watched over the latter as he was rocked by the waters of the Nile, to the hour of her death, she proved herself a noble, high-minded, generous, brave, loving sister and woman. And thus, from SARAH, the wife of the Friend of God, and the mother of patriarchs, down to MARTHA and MARY, to the women who watched when the disciples fled, to DORCAS who cared for the poor, the history glows and brightens with woman's worth and loveliness. Before these, how the glory of Cleopatra and Aspasia, of Elizabeth of England, or Catharine of Russia, "loses, discountenanced, and like folly shows." We therefore hold up for your imitation the goodness of those whose modesty and worth, whose domestic and public virtues, prove them *women indeed*.

11. For woman's work is to do good. Men need banding together, to stimulate their better affections: but in woman, benevolence and humanity are spon-

taneous.* In entering into closer union with our Order, therefore, you need only follow, as before, the promptings of your ever-ready sympathies, to perform its duties and fulfil its obligations. In your families and neighborhoods, wherever misery can be relieved, want supplied, or sorrow consoled, there is the work of a daughter of Rebekah.

12. And in return for the aid you bring us, we pledge duty and devotion to you. For at no time has woman been excluded from our cares or labors. Rather, for her has our Order been founded and improved. For wife and children, rather than for self, has the husband and the father given it his labors and his means. For them has the largest portion of our benefits been provided. When her partner in the household is laid on

* The great traveller, Ledyard, truly says—"I have observed among all nations, that the women are the same kind, civil, obliging, humane, tender beings; that they are ever inclined to be gay and cheerful, timorous and modest. They do not hesitate, like man, to perform a hospitable or generous action; not haughty, nor arrogant, nor supercilious, but full of courtesy and fond of society; industrious, economical, ingenuous; more liable in general to err than man, but in general, also more virtuous, and performing more good actions than he. I never addressed myself in the language of decency and friendship to a woman, whether civilized or savage, without receiving a decent and friendly answer. With man, it has often been otherwise. In wandering over the barren plains of inhospitable Denmark, through honest Sweden, frozen Lapland, rude and churlish Finland, unprincipled Russia, and the wide-spread regions of the wandering Tartar, if hungry, dry, cold, wet, or sick, woman has ever been friendly to me, and uniformly so; and to add to this virtue, so worthy of the appellation of benevolence, these actions have been performed in so free and so kind a manner, that if I was dry, I drank the sweet draught, and if hungry, ate the coarse morsel, with a double relish."—SPARKS'S *Life of Ledyard*, 252.

the bed of sickness, for her we pay the benefits. When she is weary with watching at his bedside, we send brethren to relieve her. When death removes him, we give her double what he is allowed when she is taken away. And when the widow's home is hers, with its loneliness and gloom, strong hands and warm hearts form a protection around her, to supply her wants, and cherish her and hers, for the sake of him to whom they pledged a love

“Failing not when life has perish'd,
Living still beyond the tomb.”

But now, more than ever, if possible, do we pledge our means, resources, and powers, to promote your welfare and secure your interests.

13. You learn, then, that our *Odd-Fellowship* is a unity of hearts and purposes to resist the heartlessness and selfishness of the world around us. Having become one with us and of us in that fellowship, and assumed our obligations, we can better demonstrate to you that our greatest duty and highest aim is the promotion of a practical, loving fraternity of mankind. For the entire human race is but one family, not only physically, but spiritually, not only theoretically, but really and truly. Each member, therefore, is bound to aid the rest. Our mission is not a narrow one. “None of us liveth to himself.” We are created and placed here to labor for our fellow-men, to advance our age, elevate our country, and improve our race.

14. With such teachings within our Temple, leading to corresponding practices without, our Order will withstand all the shocks of opposition, and the changes of public opinion, and grow firmer and stronger in its

moral power, until “the wreck of matter and the crush of worlds” changes our theatre of action to one of repose, our labor to reward.

§ 3. *Regalia of Degree of Rebekah.*

Out of the Lodge, the regalia of this Degree, for ladies only, is a pink and a green ribbon intertwined or twisted together, which may be worn as a bow, collar, bracelet, or as a trimming on any part of the dress, according to the wearer’s taste or fancy.

In the Lodge, the regalia of the brethren is the same as in their Subordinate Lodge—that of sisters, is the collar of the Order—to which may be added rosettes of the appropriate colors, and the jewels of offices held or passed.

The Jewels are the same as in the Subordinate Lodge; but those worn by lady officers and P. officers should be of lesser size, to correspond with the smaller collars worn by them.

§ 4. *Colors of the Degree.*

PINK—“the hue by which the ancients represented youth and modesty”—is appropriate to all the associations which cluster around the memory of the youthful Rebekah. “It denotes, in poetry, the springtime of life, when faith is the most confiding, the affections most vigorous, and friendship most constant. Nature herself seems to have dictated the choice of this color as figurative of those very qualities with which the imagination has coupled it. In the prismatic spectrum the red ray (of which pink is but a modification) is the most calorific and least refrangible of all. The moral parallel is—our

covenant love should be *ardent* and *never turn* from its purpose."

GREEN "is the most widely diffused of all the tints which adorn the material world. Nature has clothed herself in this rich garniture throughout her solid domain; yet, although it is so lavishly spread before us from mountain-top to dell, the eye never rests upon it without a sense of refreshment and delight." There are few things in the vegetable kingdom so valuable to man and so highly graced of God, as the grass. From its towering growth in the tropics, to its minutest spires in the arctics, "the gay green grass" is the most useful, as it is the most common of earth's products—not only restful and pleasing in itself, but adding beauty and grace to the flowers it embosoms—giving to the violet its winsome modesty, to the forget-me-not its sweet shyness, to the "wee, modest, crimson-tipped" daisy its tender grace, and heightening the glory of the dandelions, those "golden drops of sunshine sprinkled o'er the grass." Well might men, even in very remote ages, choose green from all its sister colors, to be the symbol of *memory* and *eternity*." How like memory do the verdurous "waves of everlasting green" soften down the desolations wrought by brutal hates and mad ambition—filling rifle-pits, healing gashes of shot and shell on Mother Earth's bosom, rounding innumerable grave-mounds, and turning the ruins and desolations of war into beautiful scenes of quietude and peace. All like woman's work, also, amid the strifes, and sufferings, and sorrows of life! And how does our sense of rest and our softened memories of life's bitter trials, spread out before our longing souls the

infinitude of peace from toil and care—of everlasting repose from sin and sorrow—there, “where the wicked cease from troubling, and the weary are at rest!” Well does the sacred song embody the color as investing the heavenly state—

“Sweet fields beyond the swelling flood,
Stand dressed in living green.”

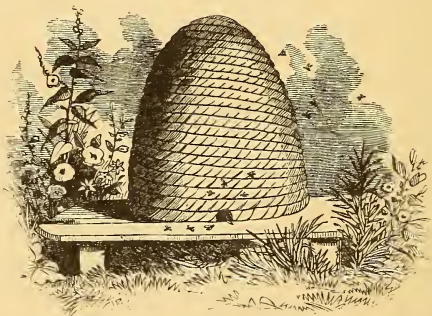
PINK AND GREEN, also, are complements of each other—that is, if we gaze earnestly and fixedly, for some time, at an object of either color, and then gently close our eyes, *the other color* will present itself to our veiled vision—the pink supplemented by green, or the green by pink, as the case may be. Thus the blending of these two colors in this Degree suggests a *harmony* in their *contrasts*—not only in the colors themselves, but in the ideas they symbolize. The fleeting Springtime and the ever-during Eternity—the softened memory and the bright-tinted hope—the warm affection and the ever verdurous confidence of trust—the remembered past and the prepared-for future—the youth that ends in age, and the age that ends in a renewed youth—the life that is, and immortality and eternal life to come!

§ 5. *Emblems of the D. of R.*

I. THE BEE HIVE.

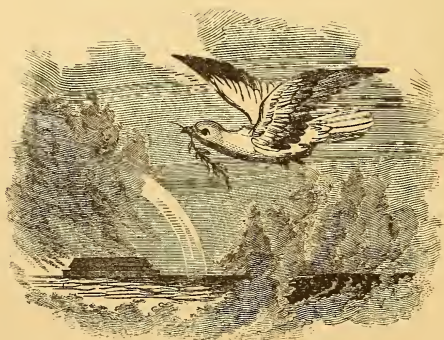
Emblem of Associated Industry.—It represents order and unity in working—good government; and reminds us of our obligations to meet together as one family, to aid and relieve those in distress—thus quickening and strengthening our sympathies for suffering humanity, and inducing us to store up all needed supplies for their gratification. It likewise

teaches us proper subordination, and the distribution of tasks and labors to accomplish common aims—to gather sweets from even the refuse of life, and honey from poisonous weeds—to shun idleness, and all misuse of time and of means, and that “if we



would pass the winter of age in comfort and cheerful abundance, we must improve the summer of our lives under the guidance of economy and well-directed industry.”

II. THE DOVE.



Emblem of Constancy.—It represents the faithful messenger that brought to righteous Noah the olive-leaf of peace—the pledge of God's continued favor—and teaches us that, if constant in our reverence of God, and in "keeping His commandments," we "shall behold, amid all the storms and tempests of life, tokens of Divine approbation, and receive the visits of the celestial messenger, the Holy Spirit." The dove is also an emblem of harmlessness and innocency.



III. THE MOON AND SEVEN STARS.

Emblem of Natural (material) Truth.—As the sun, the great fountain of light, represents Truth in its fulness and glory—too great and too bright for mortal vision to comprehend fully and to behold clearly—so the moon and stars represent it in those reflected forms in which it is adapted to our capacities and our wants. But by the aid of science they remind us that, however plainly seen, they are not what they seem; but are more and greater—not mere surfaces of diminutive size, almost within

reach; but immense orbs immeasurably distant. And thus they teach that even of visible things “we know but in part;” and understand not the essence and inward modes of their existence. Be humble, then, in your knowledge; for “what we know is little, but what we do not know is immense.” Be patient, therefore, with the ignorant and those who differ with you—strive to enlighten the one, and to consider *wherefore* the other sees not as you do; that all may glory in the measure of truth God giveth us to profit withal.*

§ 6. *Pass- Words.*

There are three kinds of Pass-Words especially belonging to this Degree, and to it alone.

1st. *The Degree Word.*—This is never changed. It is used, with other tests, to prove possession of the Degree, and to gain admission at the *inner* door of a Rebekah Degree Lodge.


2d. *The Annual Word.*—This is changed yearly by

* “The seven Stars remind us of the seven pillars in the house of wisdom, the seven stars and seven churches in Asia; and they caution us to beware, lest, by a neglect of duty, we are blotted from the horizon of moral goodness, to wander starless in the night of destitution. They also represent the seven spirits of God, and gladden our hearts with the assurance that, if we are wise, and turn many to righteousness, we shall shine as the stars of the firmament forever and ever.

“The Moon, reflecting the light of the Sun, represents to us the welcome smiles of Friendship, Love, and Truth, shining in the night of misfortune; and teaches us that as her rays are only reflected from a greater luminary, so all the glory and beauty of this earth, all the wisdom and goodness man can exhibit, are but reflections caught from Jehovah, the great Source of life, light, and love.”—*Richmond (Va.) Odd-Fellow, 1842.*

the G. Sire. It corresponds to (and, when applying to a R. D. Lodge, is used instead of) the A. T. P. W. of the Order. It is only used *out* of the State, District, or Territory of the holder's R. D. L., and then only at the *outer* door of such a Degree Lodge, as a test of the holder's possession of the Degree.

3d. *The Semi-Annual Word*.—This is changed half yearly by the G. Master of the District, State, or Territory of the Lodges therein—or by the G. Sire, where there is no State Grand Lodge. It is to be used only *in* the jurisdiction where it was given, and on applying for admission at the *outer* door of a R. D. L. It thus becomes a test of the good standing of the holder in his R. D. L.

 Be careful not to confound the Term (or Semi-Annual) Word of the Subordinate Lodge or Encampment, with that of this Degree.

N. B.—When the Rebekah Degree is conferred by a Subordinate Lodge, the Instructor gives the Annual Word; but when the Degree is conferred in a Rebekah Degree Lodge, the Semi-Annual Word is given instead of the Annual Word. Both give the Degree Word, of course.

The lessons of the preceding degrees of the Subordinate Lodge and of the Degree of Rebekah, can have no ending more appropriate and beautiful than the following lines, from the pen of Miss Malvina Jane Church—afterward the wife of Rev. W. E. Manley, D. D.—first published in 1846. The warm heart, the cultured brain, the skilful hand of “the sweet singer,” now sleep in the dust; but the rich consolations of Christian Hope and Faith

assure us that the spirit which animated them on earth, and inspired these lines, yet lives on high.

“FRIENDSHIP, LOVE, AND TRUTH.”

Three golden arrows in the quiver,

Fill'd else with darts of strife;

Three sunny islands in the river,

The rapid stream of life—

Three stars in heaven's gem-deck'd attire,

That never fade or dim;

Three harp-notes in the spirit-lyre,

Notes angels' love to hymn.

Three charms to guard the heart from sorrow,

To keep aloof life's woes;

Three whispers of a brighter morrow,

The morrow of repose—

Three links amid the golden fetters,

That heart to heart entwine:

Upon life's scroll three mystic letters,

Placed there by hand divine.

Three watch-lights on the stormy highlands

Of earth's wave-beaten strand;

Three harbors 'mong the rocky islands,

Begirt with treach'rous sands—

Three life-preservers on time's ocean,

With dangerous reefs below;

Three voices mid the heart's commotion,

To hush its strains of woe.

Three blossoms from the land of flowers,

To cheer the fainting soul;

Three rays of beauty from the bowers,

Beyond life's utmost goal—

Three strains of rapturous music swelling,

Around the burial sod;

Three pillars in the holy dwelling—

The temple of our God.

CHAPTER VII.

OF THE SUBORDINATE LODGE.

§ 1. *Members and Qualifications.*

A SUBORDINATE Lodge is constituted of *not less* than five brethren in good standing, including one qualified to preside over its meetings.* It must be regularly chartered and instituted by the Sovereign Grand Lodge I. O. O. F., or by some Grand Lodge recognized as legal by our Sovereign Grand Lodge. The following directions are deemed proper, for those who desire to get up and organize a Lodge.

§ 2. *How Commenced.*

If desirous of forming a Lodge in your vicinity, ascertain first how many brethren can be found willing to petition for that object. This may be done by private inquiry, or by calling an informal meeting by public notice. Should a sufficient number of the proper *character* (for this is an all-important consideration) not be found, ascertain whether any members of the Order, at

* In some States, under particular circumstances, there must be *more than five* petitioners for a Charter. In others, *all* the officers must receive, or have received, the three degrees, which may be conferred on the first officers of a new Lodge by special dispensation. Previous service is also dispensed with in the same manner. The Constitution and By-Laws of each Grand Lodge, or any of its officers or active members, will furnish the necessary information.

a distance, can be induced to unite with you temporarily. Or, what is better, find the necessary number of proper individuals willing to proceed to the nearest Lodge, and be there initiated for the purpose of uniting in a petition for a charter.

Much prudence and forecast are necessary in these preliminary operations. Guard against imposition. Scrutinize the moral and social fitness of proposed associates. Calculate carefully the probabilities of being joined, after the Lodge is instituted, by proper persons, and in sufficient numbers, to render the Lodge truly respectable, morally, and to secure it sufficient *pecuniary* ability. For on *first impressions* may depend its entire acceptability to those who are worth having; and the expenses of starting a Lodge, furnishing a room, &c., are too great to be made a matter of mere guess-work and risk. Consider well, therefore, every step before it is taken, and make haste very deliberately.

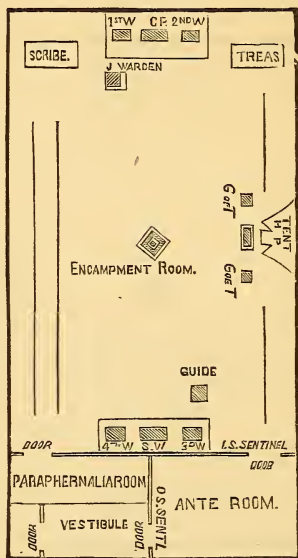
§ 3. *The Petition.*

Having obtained the number of properly qualified coadjutors, ascertain, from some reliable person, *precisely* what is required of petitioners. In most jurisdictions, withdrawal cards, stating each brother's rank and station, must accompany the petition. (See No. 8, Appendix B.) The Charter fee, which varies in different States, (but usually thirty dollars,) must accompany it, and will be returned, if the petition is not granted. Sometimes, instead of the cards, there is sent merely a certificate from the nearest D. D. G. Sire or D. D. G. Master, (as the case may be,) stating that they are in his hands, and are correct, as set forth in the petition.

If the Lodge is to be located in a State or Territory



This diagram is only intended to show the position of the various officers of a Sub. Lodge. The location of the doors, either to the Lodge Room, or to the Ante-room, or from outside of the Vestibule, cannot be determined. It is not proposed to fix definitely which side of the N. G. the Secretary and Treasurer shall sit or face—nor which side of the room the P. G. shall sit—but the Chaplain, if there is one, should sit opposite the P. G.



NOTE.—The diagram is intended only to show the positions of the various Officers of a Subordinate Encampment. The location of the doors, either to the Encampment Room or the Ante-room, or from outside to the Vestibule, cannot be determined. It is not proposed to fix definitely which side of the C. P. the Scribe and Treasurer shall sit, nor which side of the room the Tent shall be.

If an Encampment meets in a Lodge Room, the Chairs arranged for the Lodge will suit the Encampment. The Tent can be adjusted at the Chaplain's or P. G.'s position, so as to be triced up and festooned against the wall when not used, or removed at pleasure.

where there is no Grand Lodge, the petition, &c. must be addressed to the Sovereign G. Lodge of the I. O. O. F. and forwarded to the Grand Secretary of the same (at Baltimore, Md.). But if where there is a State Grand Lodge, address it accordingly, and make the Charter fee and other requisites correspond with its requirements.

The Sovereign Lodge of the I. O. O. F. requires the expenses of its Grand Officer or Agent who opens the Lodge to be paid by the petitioners. But in most of the States, the Grand Lodge pays this expense. Of course the brethren will provide him and those who assist in opening, with proper quarters and accommodations, and thus honor their visitors and themselves with fraternal hospitality. But great care should be taken to ascertain clearly all the probable expenses, and keep an accurate account thereof, for future settlement.

§ 4. *Preparations for Institution.*

Having ascertained that a charter can be had, get applications (and proposition fees) from all whom you *unanimously* agree to admit. So arrange your Lodge-room that it may be an Encampment-room also. (*See preceding DIAGRAMS*). Make it and the premises secure against eaves-droppers, pryers and burglars. Render it as convenient and comfortable as your means will allow. Neatness and comfort are secured cheaply, in comparison with mere show and splendor; and the latter without the former are very dear, indeed! Purchase your regalia and jewels, your furniture, wardrobe, &c.; and see that they are substantial, as well as appropriate in appearance and cost. Refresh each other's memories as much

as possible in the ceremonials and work of the Order, that the institution, installation, and initiations may be impressive and correct. Agree on the officers, so as to have the election brief and unanimous, and the appointments promptly made and accepted. All these and kindred matters should be determined and arranged before the arrival of the person who is to open the Lodge. Then when the time arrives for institution, &c., every thing is ready in turn ; the petitioners are on hand, the Lodge is opened, the officers are elected and installed without delays and strifes, the applications for membership are referred to the proper Committee, and forthwith reported on in due form ; and the initiations follow with all the facility and impressiveness of an old and well-working Lodge. How much more delightful and salutary, than where every thing is left to the last moment, and then crowded through with contentions, anxieties, and bungled performances, to be remembered with shame and vexation for years afterward !

§ 5. *The First Meeting.*

At the *first* meeting after institution, as there need be no initiation, see that all the new officers and members understand correctly their duties, and are practised in their performance. Have *all the bills duly made out*, certified to be correct by the proper Committee, and pass a vote providing for their payment out of the *first* funds in the Treasury. Of course, provision has been previously made for a loan of money or of credit, by one or more of the members, to meet such demands ; but this vote *by the Lodge* is necessary to sanction and adopt such proceedings, and to relieve those brethren. Appoint (or continue) the Committees to procure neces-

saries yet needed, to audit accounts, &c. And thus prepare for the correct working and prompt transaction of business by the Lodge at future meetings.

§ 6. *Increase of Members.*

The great aim of a new Lodge generally is to *increase its membership*. This desire, if not regulated by great wisdom and prudence, will work incalculable and lasting injury to the welfare of the Order. Our views, gained by experience and observation in a wide field, will be found in our remarks on "The Ballot," and on the duties of "Investigating Committees," in a subsequent part of this work. But allow us to add *here*, that *numbers* are not *always strength*: they may even prove *weakness*.

Suppose that in looking around for members, you find the most desirable men generally averse. Some are afraid of your debt; others of popular opinion; others still of family prejudices and opposition, and so they promise to "consider the subject, and decide by-and-by." In other words, they will "*wait and see*." Can you remove the difficulty by inducing men careless of character, of doubtful health and habits, or still more objectionable tempers and dispositions, to propose? Suppose you try it. Your brethren, equally anxious for increase, or tender of your feelings, elect them *because* you have *urged* them to join. So they are initiated; and what is the effect?

Popular prejudice is increased; the objections of families to their members uniting with you are strengthened; the merely indifferent are not excited to feel an interest in a Lodge composed of *such* materials. But new members have been added and the debt is

lessened. Yes; and they feel desirous of controlling affairs in return. One is brought up under charges for neglect of his family, or violation of some of the decencies or moralities of life. The others, being similarly disposed, acquit him in despite of proofs. The habits of the doubtful grow decidedly worse under such discipline, but it is vain to try to expel them. Good members grow disgusted, neglect attendance at Lodge-meetings, and thus *criminally* resign the reins wholly to bad hands. Claims for benefits come in. It is pretty certain that they are false, or were caused by immorality; but how prove it? And if proved, how prevent their being granted notwithstanding? More doubtful candidates are proposed; for crows flock to the carcass; and you rouse up and reject them. Then, essaying to redeem the Lodge from bad management, you induce a few resolute, good men to apply. They are rejected, *because* you rejected the others. How, now, stands the case?

Members have been gained, but public confidence has not been gained; character has not been improved; money, even, has not really been gained. Your numbers are not *strength*, but *weakness*, and unless help and health come by your vigorous action, and aid from abroad, or from the Grand Lodge, your Lodge must die; and the whole Order, and all good men, will say, AMEN!

Be cautious, then, whom you propose. Remember that admission into the Lodge is admission to your family at sickness and death, and admits *you* to share in *their* characters in public estimation. A charge anciently given to an initiate of our Order, contained the following excellent advice and admonition:—
“*Should you, at any time, propose a friend to become a*

member of this Order, see that he is such a one as will be likely to conform to the laws of our Society ; since nothing is so painful to the feelings of faithful Odd-Fellows, as to see the requirements of the institution profaned and trodden under foot."

§ 7. Opening Lodge.

All rites and ceremonies should have for their aim, the instruction and improvement of those concerned. They should be simple in character, adapted to the purposes designed, and easy of performance. And they should be performed with earnestness, precision, correctness, and in proper time ; and attended to with due observation and silence. Such are the ceremonies of opening, working, and closing a Lodge of our Order. The officers and members, therefore, should make themselves perfectly familiar with all their details, so as to understand and perform them correctly.

Precisely at the appointed time, (allowing but a few minutes for differences of time-pieces,) the proper officer should put on his regalia, take his chair, and give the signal. Punctuality in this matter is highly important. It will not only avoid late hours for closing, which cause so much inconvenience and dissatisfaction in families, but it will secure prompt attendance and proper despatch of business. The officers, therefore, should be rigidly punctual themselves ; and if not, should be held accountable for all delay in opening by those whose patience they abuse.

At the signal, if not before, each member will quietly put on the appropriate regalia previously provided by the Warden, and move to his station, there to await in silence the examination. This should be carefully made

by the proper officer, at least once a month not omitting *any*, to refresh the memories of brethren, and make them attentive to the word.

In the same respectful silence, all should listen to the recital of duties by the several officers. It is a mistake to suppose that these concern the officers only. Every member should know what duties *he* may lawfully require each officer to perform. And as any brother may be called on to fill a vacancy for an evening, or may be appointed or elected to fill the offices, it is his duty to learn in season what duties he will then be required to discharge. Even those who have learned, should be silent and attentive, so as to present a proper example to new members, and not distract the attention of others from any business of the evening.

Careful heed should be given to the solemn charge of the N. G. to each officer and member to perform his duties, and to observe those principles which constitute each lodge a family and secure fraternal feeling and humane conduct among its members. These recitals are not mere forms, nor an empty sound of words; they have deep significance, and are designed to subserve important ends. Let us guard, then, against a listless delivery or an inattentive hearing of them.

In those State jurisdictions where it is customary, the following prayer is offered by the Chaplain or brother designated for that purpose:*

* Adopted by the Grand Lodge of the United States, to exclude prayers offensive to members of the Order in many of our lodges. It is also ordered that on all occasions of the Order, "the *same spirit* as observed in the foregoing, shall be *strictly* followed by the officiating clergyman or chaplain."

"It is desirable and eminently proper that all lodges should open

PRAYER.—Thou King eternal, immortal, and invisible! the only wise God, our Saviour! Thou art the Sovereign of universal nature, the only true object of our best and holiest affections. We render Thee hearty thanks for that kind providence which has preserved us during the past week, protecting us from the perils and dangers of this life; and for permitting us now to assemble in Thy name for the transaction of business.

We humbly beseech Thee, our Heavenly Father, to preside over our assembly, to breathe into our hearts the spirit of love and of a sound mind; and may each and all be governed by an anxious desire to advance Thy glory and ameliorate the condition of mankind.

Let Thy blessing rest upon our Order, upon all the Lodges, Grand and Subordinate, belonging to our entire family of brothers. Let Friendship, Love, and Truth

and close with prayer.” “Each subordinate lodge may determine for itself upon opening and closing its sessions with prayer, and may determine upon the form to be used.”—*Digest, G. L. U. S.*, p. 123.

The following excellent form, long used in New York, and still offered in some lodges there, is equally free from objections with that prescribed by the Grand Lodge of the United States:—

PRAYER AT OPENING.—Almighty and most merciful God, we adore Thee as the Creator of all worlds and the righteous Governor of all beings; upon whom we are dependent for life and all its blessings, and without whose favor no human enterprise can permanently prosper. Lift upon us, we pray Thee, O Lord, the light of Thy countenance, and bless us while we are together this evening. May all things be done in the spirit of charity and brotherly kindness, and may our labors of love be blessed to the promotion of the best interests of our beloved Order. Hear us, O God, in behalf of the stranger, the sick, the afflicted, the widow, and the orphan; and bless them as Thou seest they may need. Keep us ever in Thy fear and wisdom, and save us all with an everlasting salvation: and to Thy Great Name be all the glory, as it was in the beginning, is now, and ever shall be, world without end. Amen.

prevail, until the last tear of distress be wiped away, and the Lodge below be absolved by the glory and grandeur of the Grand Lodge above. This we ask in humble dependence upon, and in most solemn adoration of thy One mysterious and glorious Name. Amen.

In all Lodges the ceremony is then concluded by singing an appropriate Ode, when the Lodge is declared duly opened, all sectarian, political, or other improper utterance prohibited under penalty, and the brethren are expected to enter on the proper business of the evening, and the diffusion of principles of benevolence and charity.

§ 8. *Working of the Lodge.*

Subordinate Lodges are termed "working Lodges," (in distinction from Grand Lodges, which are legislative bodies,) because in them candidates are initiated, moral and social instructions given, and provision *directly* made for performing the active works of Odd-Fellowship, by the officers and members, during the ensuing week. But even the business transactions have an aim beyond themselves, the salutary exercise of the moral and mental powers of the members in social communion, and the increase of their affections in all that relates to our great fraternity.

As the prescribed "Order of business" is merely general, we will designate the special items properly coming under each rule:—

I. *Calling the Roll of Officers.*

1. Charge each absentee in the Roll-book with the proper fine for non-attendance, or other neglect of duty; and note his absence on the minutes.

II. *Reading Minutes of the preceding Lodge-night.*

1. If any special or adjourned meetings have been held within the week, read them in connection, and call for corrections.
2. If no objection be made to any of the Minutes, they are considered approved, of course.
3. Read the names of absentees on previous nights; if excuses are accepted, erase the fines from Roll-book.

III. *Does any brother know of a sick brother, or a brother in distress?*

1. Announcement of new cases of illness.
2. Report of Relief Committee, by their Chairman.
3. Appointment of watchers for the sick during the ensuing week, including the next Lodge-night; so as to allow time to notify absent watchers.
4. Ordering drafts in favor of brethren, widows and orphans entitled to benefits or needing aid.

IV. *Consideration of previous proposals for membership.*

1. Reports of Committees of Investigation.
2. Acceptance of Reports and balloting for Candidates.

V. *Candidates admitted.*

N. B.—Special care should be taken to have every officer prepared and at his post, and every thing ready, that perfect order and silence may be maintained.

VI. *Has any brother a friend to propose to become a member of this Order?*

1. Propositions received and read.
2. Propositions accepted, if correct, and Committees appointed, and endorsed thereon.

VII. *Unfinished Business appearing on the Minutes, to be attended to.*

1. Reports of Standing Committees received and acted upon.
2. Reports of Special Committees, also.
3. Other unfinished business, in order.

VIII. *Has any brother any thing to offer for the good of the Order?*

1. Communications from the Grand Lodge, from Dist. Grand Committees, from the Dist. D. Grand Master, from other Lodges. and miscellaneous, in the order here named.

2. New business, applications for degrees, cards, &c.

3. Permanent Secretary's Report of the receipts since previous meeting, which must be entered on the Minutes.

IX. *Closing the Lodge.*

N. B.—Allow sufficient time for any excitement to subside, officers to complete business on hand, &c., before closing, that all things may be “done decently and in order.”

The above order of business should be adhered to at all stated meetings. If circumstances require an early attention to some item coming late in order—say, the Report of a Committee—it can be reached thus:—As the N. G. announces each item in order, a motion is made and carried to lay it on the table until after the Report. Thus each item is passed until you reach “unfinished business,” when the Report is received and acted on. Then the items “laid on the table” are in order, and are taken up regularly as before, and completed.

It will be seen that our duties to the sick, the distressed, the widow, and the orphan, are especially considered at every Lodge meeting, and (if need be) provided for during the ensuing week.

While all business, debates, &c. should be conducted in a strictly parliamentary manner, care should be taken not to render the intercourse of the brethren cold and formal. Respect and courtesy to all, mingled with that deference to motives, if not opinions, which fraternal love inspires, should *never* be forgotten in the

Lodge. But if forgotten by the speakers, the proper officer should promptly and firmly, yet gently remind them of their temporary aberration. Those personalities and sarcasms which many mistake for wit and humor, but which ruffle the temper, wound the feelings, and excite ill-will among brethren, are as entirely out of place in a Lodge-room as in a Church. But pleasantry, real wit and humor, without a sting, are commendable when time allows and the subject invites their indulgence.

But when serious things and solemn rites are before the Lodge, especially during initiation and while conferring degrees, every thing like levity and jesting should be promptly repressed, and, if need be, rebuked or punished.

By properly and earnestly performing *the work* of a Lodge, every member and officer has his work as an Odd-Fellow duly laid out, prepared and furnished, that he may carry forward and complete it during the week. If he does his duty *out of the Lodge* as prescribed *within it*, he will be made a wiser, better, and happier man; the brethren will be edified and stimulated to good works, and the Lodge will become a powerful agent, in God's providence, for promoting among men the manifold blessings of Friendship, Love, and Truth.

§ 9. *Closing the Lodge.*

Appropriate to the opening and working of a Lodge, is the impressive ceremonial of closing the same.

The business of the evening having been transacted, the Vice-Grand, Officers, and brethren are requested to place themselves in proper position to aid the designated officer who is to close the Lodge. The desire of

the N. G. being formally declared, the Lodge is prepared for closing, and an appropriate Ode is sung.

The particular duties of each officer at closing are then rehearsed, and should be attentively listened to, in order that none may be delinquent for want of knowledge, or be held accountable for neglect of duties not pertaining to his charge. Members are commended for their attention to the business of the evening, and brothers thanked for their presence, and all are invited to attend on any future evening. Arrangements are made for collecting the regalia and implements of the Lodge, inspecting their condition, and placing them in their depositories. And finally, the brother in charge of the entrance prepares the way for the departure of the brethren.

Thus admonished and prepared, in some jurisdictions, the Lodge unites with a Chaplain in the following

CLOSING PRAYER.—Almighty Father! dismiss us, we implore thee, with thy blessing. Let all we have done upon this occasion, meet acceptance and favor in thy sight; and may we still continue, through thy aid and assistance, to increase the usefulness of our institution to ourselves and to all mankind. Amen.*

* The following is the form that was formerly used in New York, and yet is, in at least some Lodges:—

CLOSING PRAYER.—We bless thee, O Lord, that we have been permitted to enjoy this, another Lodge-meeting. Pardon what thou hast seen amiss in us: and now, as we are about to separate, may thy blessing be with us, and with all our brethren throughout the globe. May brotherly love prevail, and every moral and social virtue adorn our lives, while members of this Lodge below; and at last may we be admitted to the joys of a better world: and thine be the power and glory, forever and ever. Amen.

After the prayer, the Lodge is declared duly closed, the time of the next meeting is proclaimed, and the brethren separate, as brethren of one family always should depart from any assemblage, IN PEACE.

We close this section with the earnest admonition of Past D. G. Sire, Albert Case :—

“Brethren, may it never be said by the uninitiated, that we are deficient in those practical characteristics of the Order, which, when truly and systematically adhered to, cannot fail to distinguish us above those who refuse to knock at the door of our temple, and gain a knowledge of our mysteries. Let us not forget that, while we cultivate the perfection of our fraternal duties, we shall improve in the knowledge of Deity, of our duty to Him, to our neighbor, and to ourselves: *Friendship* will bind us together, *Truth* will direct us, and *Love* will make our labors easy; so that, at the last, when we are summoned from the terrestrial Lodges to the Grand Lodge Celestial, we may leave form and ceremony behind, find our work approved, and, as the mysteries of Heaven are unveiled to our admiring vision, we may arrive at its perfection, and enjoy its *benefits* throughout ages eternal.” Even so may it be! Amen.

§ 10. *Work out of Lodge.*

Closing the Lodge does by no means suspend the work of its officers and members. Proper provision having been made and instructions given, in the Lodge, the Committees are now to pursue their labors: the sick are to be systematically and kindly visited, the distressed are to be relieved, the widows and orphans to be attended to, and the needy and suffering to be searched out preparatory to being reported at the next meeting.

The principles of good-will and brotherly love are to be carried out in social and domestic intercourse, outside the walls of the Lodge-room. The world itself is one vast Lodge of brethren, and the lessons acquired in the weekly meeting of the few, should be reduced to daily, *constant* practice among the many. And especially is that temple, the body, which is the residence of the Holy Spirit, to be further enlightened and purified, and rendered the abiding-place of Friendship, Love, and Truth.

To prepare the Odd-Fellow for these daily duties and privileges of life, and to direct him in their proper performance and use, is the great end and aim of the weekly meeting in the Lodge-room. The work of the Lodge being but a school to exercise him in his proper work of Odd-Fellowship in his own heart, in his family, and in the world at large. The tokens and emblems of the one are designed to direct his mind to the sun, the moon, the stars, the light-woven bow on the cloud, the open hand, and all the other visible and invisible objects in the other, which speak of God's goodness, and man's duties, and nature's blessedness, and make them incitements to the pursuit of knowledge and virtue.

Careless, indolent, or ill-instructed, therefore, must he be, who rests satisfied with a mere attendance on Lodge-meetings, and whose mind and heart reach not beyond the mere routine of its workings, the letter of its lectures and charges, or the outward appearance of its forms, emblems, and allegorized representations. The true Odd-Fellow, using these but as an outline map, will study them that he may fill up their vacancies, understandingly mark out his journey in the world, and pursue his life-pilgrimage, knowing whence he cometh, whither he goeth, and what he doeth.

CHAPTER VIII.

DUTIES AND DEPARTMENT OF ODD-FELLOWS.

EACH member, whatever be his rank or station in the Order, has certain duties to perform and obligations to discharge by virtue, simply, of his membership, as an Odd-Fellow. These exist and surround him in every situation and condition in which he may be placed in life, public and private, in the Lodge and in the bosom of his family. He is an Odd-Fellow, first, middle, and last: an Odd-Fellow always, whether a Grand Master or a mere initiate, wherever and whatever he may be.

And in consequence of these acknowledged duties and obligations, we claim the privilege of observing the conduct of *all* our brethren, as well out of the Lodge as in it, for brotherly approval, advice, admonition, or correction. A few special remarks, then, on those duties which each member of our Order owes, as an individual Odd-Fellow, seem appropriate in this place.

§ 1. *Lodge Attendance.*

Some members are very faithful in Lodge attendance until they have “passed the Chairs,” or until they find they cannot succeed in doing so, and then their zeal suddenly cools down, and they seldom attend, except to pay their dues, and even these they sometimes send in by a neighbor! Be not one of these. And never vote for, or aid in any way to elevate to the honors of the

Order, any brother whom you have good reason to believe one of this class. They love not the *principles*—their *hearts* are not in the *works* of Odd-Fellowship. It is time that those who unite with us, not because they love to do good, but for “the loaves and the fishes,” should learn that they have mistaken their aim, that we prefer to honor, above all others, the *workers* in our ranks, the lovers of our principles.

P. G. M. A. E. Glenn, Editor of “The Ark,” Columbus, O., speaks very plainly to those who, from any light cause, have allowed their zeal to cool down into absenteeism:—

“Tell us why you neglect the Lodge? Where are you on the evenings of our meetings? What has happened to wean you away from the Hall, where, in other days, you were always present? Are you tired of Odd-Fellowship? When you were sick, and in distress, were you neglected? When you needed watchers, did you not have them? When you were entitled to benefits, were they not paid you? If you have been neglected in any manner, have you made complaint, and has no remedy been applied? If so, then we must acknowledge you have had some cause for absenting yourself from the Lodge. But we think few cases of neglect, such as we have mentioned, have ever occurred. We do not know of one; and consequently there must be other reasons for being absent from the Lodge. We hope and trust brothers have not found other places, apart from their families, where they can spend their evenings more agreeably than among their brothers in the Lodge-room. We would not insinuate such a thing; but we know there are many who never come to the Lodge, that could do so as well as not, and who should attend.”

The same writer also properly adds—“What is more

discouraging to those who *always* attend, upon whom mainly depends the Lodge business, than to see a thin attendance? It would oftentimes seem as though but few had any regard for the Order; and yet, those who do not attend are generally the first to complain if they are neglected in sickness, or fail to receive benefits when entitled to receive them.

“The sociability which should always exist among Odd-Fellows, and particularly between members of the same Lodge, cannot exist if they do not meet once a week in the Lodge-room. These meetings make us more familiar, we know each other better, and are more sociable and friendly. When one is summoned to watch with a sick brother, and he goes to the house of one he has not met in the Lodge for a year, does he feel like watching with *a brother*? Does the sick brother feel as though Odd-Fellows were with him? Certainly not to the degree he would, if they had met weekly in the Lodge-room.”

P. D. G. Sire, Albert Case, while editor of “The Covenant,” also urged to the same purpose: “There are many reasons to be urged in favor of a general attendance on the meetings of the Lodge. Our Lodges are deliberative assemblies, and the business they transact is, I apprehend, of more importance than many of the members imagine. The reception of members, the disposition of the funds, and all the immediate and direct operations of the institution, is the work of the Subordinate Lodges. The entire character, standing, and success of the Order, depend, in a great degree, on the manner in which the business of these Lodges is conducted.

“If the meetings of subordinate Lodges are neglected by the members, the business may be transacted in a

careless, loose, and injudicious, if not in an unlawful manner. In such an event, negligence will be apt to mark all its operations, the inevitable consequence of which must be, that, from want of suitable attention to the qualifications of candidates, bad men will obtain admittance, the funds will be squandered or misapplied to improper purposes, and the Lodge ultimately ruined, and an injury inflicted upon the character and interests of the institution generally. Therefore it is the duty of every member to attend the meetings of his Lodge as often as circumstances will admit. He should not neglect them for any trifling cause. The interests of the institution and his Lodge, which it is his duty to watch over, and labor to promote, and to guard against abuse, demand it." His own interests, in case of sickness, travel, and distress ; and the interests of his family, in case of his decease, demand it.

§ 2. *Payment of Dues.*

Even heaven-born benevolence must have material *means* by which to operate in this world. Hence another important duty of each member is, the prompt payment of his dues. He owes it not only to himself and family, but to the Order. John Randolph professed to have found that the philosopher's stone consisted simply in these four words—"Pay as you go." But an Odd-Fellow will more surely find it in the *three* words—"Pay in advance." There are few old members of the Order who cannot relate some case of peculiar hardship caused by non-payment of dues. Some good, but careless brother, who neglected this small item of duty until he was suddenly called out of this life, was found to be not beneficial, and his widow and orphans, when *most*

in need, were left destitute of all *legal* claims on the funds he had for years been aiding to accumulate. Such cases, too frequently occurring in our Lodges and Encampments, may be *yours*. Let every member, then, be careful to keep himself "good on the books." And as the surest mode of providing against occasional scarcity of cash, or sudden and long absences from home, see that you are *always in advance* of the claims. Let a memorandum be kept in some book or place where it will be seen frequently, not only by yourself, but by your wife or other interested person, lest you may forget it and fall behind the times. Better even pay for six months ahead, at the commencement of a term, than fall in debt to your Lodge or Encampment. But, at all events, be *sure* to "pay in advance."

§ 3. *Conduct in Debate.*

Exercise yourself in the discussions of your Lodge; not for the purpose of mere debate, contention, or "love of opposition," but to improve yourself in suitably expressing your sentiments, and to render yourself useful to the Order. For this purpose, make yourself well acquainted with the rules of order and debate, that you may not violate them. Note what is peculiarly easy and correct in the style and manner of others, that you may engraft it on your own. Study well each subject you intend to discuss, in all its bearings and tendencies, that you may have a well digested opinion of your own to express. Avoid every appearance of disrespect for the opinions and motives of others, and strive, not merely to repeat what others have said as well, before you, but to shed new light upon the question. And clothing your ideas in few words, fit and expressive, de-

liver them in a clear tone, in a calm but impressive manner, and then take your seat. A wordy, windy speaker, or one who "tears a passion to tatters, to very rags," every time he rises, as well as one who is always "bobbing up and down" to sputter out his ideas, is sure soon to lose all respect and influence, if, indeed, he does not so vex the Lodge as to induce it to vote down nearly every measure he advocates!

Do not, then, suffer your temper to be ruffled by any opposition, or misrepresentation even. If the latter is plausible, and seems likely to mislead others, a calm, plain correction will put all right again. If it is forced, and evidently made to gain a point, depend on it, the good sense of your brethren will perceive it as clearly as yourself, and rebuke it more effectually than you could do. Be sure to be always "in order."

§ 4. *Gentlemanly Conduct.*

The world once thought, as a few seem yet to suppose, that to be an Odd-Fellow, a man must be "a jolly, roystering blade," full of quirps and jests, ready to crack his joke, or sing his song, or play off some rude trick on a stranger, or engage in a drinking bout or gormandizing feast. And though a very few among us may furnish some faint shadow for such an opinion, how widely different is the requirement of every part and portion of all our lectures and charges! Odd-Fellows should *all* and *always* be gentlemen. And by this term we mean precisely what the word itself means—mer. of kind, gentle, affectionate hearts; conjoined, if possible, with refined tastes and cultivated minds, with courteous speech and easy manners. But let the mental qualifications and outward appearance be what they may, the

heart must be right. That right, and the man will be a gentleman—one of nature's making.

Honesty—that primal qualification, without which no man can be an Odd-Fellow—absolutely requires that brethren whose mottoes are “In God we trust,” and, “Friendship, Love, and Truth,” and whose work is “the diffusion of the principles of benevolence and charity,” should, in all their intercourse with the world and each other, (and especially in the Lodge,) illustrate those mottoes and diffuse those principles by *a living example*. And whoso does this, *is* a gentleman, belongs to the highest style of man. We care not what may be his descent, his occupation in life, (provided it be *honest*,) his personal appearance, or his dress: true gentility resides not in these fortuitous, factitious, or external circumstances, but in the heart of the man. And hence every true Odd-Fellow—he who is friendly, truthful, sympathizing and benevolent in soul, is, and will be always, a gentleman.

Cheerful, or mirthful even, he may be in all proper times and places; but he will not jest with sacred things, nor treat the solemnities of our mysteries with a levity unbecoming one who understands their meaning and importance: least of all will he indulge in rudeness of speech or vulgarity of action on any occasion requiring decency of conduct and seriousness of mind.

§ 5. *Correctness in Working.*

We have treated elsewhere of the importance of remembering what is called the written and unwritten work of the Order, but its utility induces a few additional remarks in this place.

The ideas as well as language employed in the initia-

tory ceremony, and in the lectures on the degrees, are beautiful and instructive enough to pay for the labor of carefully stowing them away in the memory. But where the verbal memory is not very good, the sentiments themselves, in their regular order, should be thus treasured up. Many an hour of meditation may be profitably occupied in considering their teachings.

And especially should the working language of every Lodge-night be committed to memory by every brother aspiring to bear an office or pass the Chairs of his Lodge. The recitals of each officer are brief, and in familiar language, and may be readily committed in turn by any one who will give attention to them. The practice of using the book is a clumsy and embarrassing one; one that greatly impairs the intended effect of the work of each evening and of initiation; and one, too, which *all* State Grand Bodies should utterly abolish and forbid, as a few have already done.

When we consider our unwritten work, however, that it is the universal language by which alone we may know, or be known by, a brother of whatever nation or language, and give or receive aid without fear of imposition, its correctness becomes a matter of *very great* importance. Our former illustration of a common vault and lock, with separate keys for each owner, is an appropriate one. Look at those keys. They are precisely alike; each slit and curve in any one is found in all the rest; and each finds a corresponding projection or indentation in the lock to answer to it. The lock of the treasure-vault is unalterable; but the keys may be altered if their owners please. Suppose several of these proprietors (considering these slits and curves to be "mere trifles") alter their keys to suit the fancy of each. What is the consequence? Needing some of

the treasure in the vault, they apply their keys to the lock, but they will no longer fit and open it. Having no other proof of part-ownership, they must lose their share of the treasure, unless they can alter their keys back again to the original pattern. So with our unwritten work, and the immense moral, social, and pecuniary treasures of the Order of which that work is the key. Let no one presume to alter it, to suit an idle fancy, or neglect to render himself perfect in its use. Obtain *the* correct mode of performing it, from the proper sources, and then impress it strongly on your memory, that you may retain it.

§ 6. *Voting and Balloting.*

As the laws and acts of our Lodges are designed to be an expression of the will of the members, it becomes the duty of every member to vote when required, on any subject of interest or importance to his brethren or the Lodge. But especially is this the case in the admission of new members. Here each vote counts, and the omission of a single negative may work great injury to a Lodge and the Order. The responsibility of each member is therefore increased, just in proportion to the power vested in him to prevent the evil. Now, while some of our brethren are too ready and willing to use the black ball, there are others—far too many, who shrink from using it under almost any circumstances, as if it were a base instrument. And not a few others, irritated by an occasional wrong use of the secret negative, would abolish it altogether, and require every brother to state his objections in the open Lodge. Let us, therefore, consider the uses and abuses of our ballot.

The secret ballot was instituted to afford the utmost

freedom in expressing the individual will. By it, the most timid is enabled to give his assent or dissent to the placing of every stone in the great Temple of our Fraternity, unawed by the wealthy or influential brother at his side; fearless of the betrayal of his vote to the candidate by any weak brother who may happen to be in the Lodge; secure from the knowledge of the candidate, even should he afterward be admitted to membership. Thus the absolute freedom of choice is secured, as fully and perfectly as human wisdom can contrive means to do so. And, surely, in a brotherhood so closely united, the fullest freedom in rejecting proposed associates should not only be allowed, but *insisted on*. And every brother who will rightly consider the subject, will perceive that it is his duty not only to maintain that right for others, but to *exercise it himself*.

True, it *may* be, and sometimes *is* abused. But this only calls more loudly for its right use and careful preservation in its greatest purity. And for this purpose, our laws providing against the indulgence of personal pique, or party or sectarian prejudices, should be rigidly enforced against all offenders. Nor only this, but every brother should, by unvarying precept and example, enforce the right use of the ballot, by carefully abstaining from any wrong use of it in his own case.

If a candidate is proposed, with whom, unfortunately, we have had a collision in business, in politics, in religion, or in social intercourse, we should at once institute a rigid scrutiny of our opinions and feelings concerning him. The circumstances which led to that collision should be inquired into anew. Our own doings, and sayings, and deportment, during it, should be passed in careful review. If this still leaves us averse to him,

we should inquire concerning his principles and disposition, of his most intimate friends. If these are *good*—if no other act than *that* collision testifies against him, we may be sure that we rest under some mistake or misunderstanding which a friendly interview would remove. Seek him, then, and an enemy may be lost and a friend gained, in whose favor we may conscientiously vote. A worthy brother once observed, “If the difficulty is only between the candidate and myself, I always vote for him; because I know that if he will only come into our Lodge, and heed the principles of the Order, we shall soon be friends again.” *He* understood the uses and tendencies of our Order.

But if, after all efforts, you are compelled to consider a candidate deficient in moral or social qualities, your duty is clear, is *imperative*—CAST THE BLACK BALL. If, in safety to yourself, you can forewarn his friends of your intention and the reasons therefor, do so, that he may be duly admonished, and, if possible, reformed.

Many brethren, not considering *all* the doubts and motives which may induce a brother to cast a black ball, nor all the meanings that ball is therefore intended to express, have come to consider this small but powerful weapon of an Odd-Fellow’s will as having only an *evil* meaning. This is a great and injurious error. It expresses not only a sense of condemnation, but of *doubt* or *indecision*. It *may* imply that the voter *knows* the candidate to be *unworthy*, but it may also mean that he *lacks evidence* to satisfy him that he is *worthy*. Black-balling a candidate, then, is *not* “branding him as a bad man,” as some brethren suppose, and who therefore refrain from using it in cases of mere doubt, to the great injury of the Order.

In most cases of doubt, or want of sufficient evidence,

ask a postponement of the ballot, giving the reasons, that information may be furnished, and that you may vote understandingly and decidedly.

Remember, then, that the secrecy of the ballot must be *maintained in its purity*. Resist every attempt to impair or lessen its security; above all, to abolish it. Let no abuse of it ever induce you to deprive the Order of this safeguard to a free expression of the will of each member. If a man is not positively known to be worthy of admission, let no motives of false delicacy, or fear of giving offence, induce you to refrain from casting a black ball. But in casting it, be careful to avoid even the appearance of mere personal, party, sectional, or sectarian motives. And be vigilant in preventing any abuse of it by others. However disagreeable and painful the duty, see that our laws in this respect are faithfully obeyed by others as well as yourself.

§ 7. *Duties to Self and Family.*

The love of self is made, by Christianity, the measure of love for our neighbor, not forgetting that "our neighbor is the suffering man, though at the farthest pole." We are to love our neighbor *as ourselves*, not *better* than ourselves. While we do unto others as we would have them do unto us, we must also remember that "he who provideth not for his own, and especially for those of his own household, hath denied the faith, and is worse than an infidel." Odd-Fellowship in its teachings is perfectly accordant with this instruction. Its great, first qualification, *Honesty*, covers the entire ground of all man's relations and connections in life. No man can be a good Odd-Fellow, who neglects his

business, suffers his affairs to become embarrassed, provides not well and truly for his family, leaves his duties rest with added care on his wife and children, "to attend to Odd-Fellowship." *Attend to Odd-Fellowship!* Mistaken man: in that very neglect he is neglecting our Order. He is providing trouble for his brethren in the accumulation of troubles for himself and family. He is imbittering the minds of that family, and arraying its influence and the influence of its friends, against the Lodge. He is bringing reproach on himself and on us; for we are likely to be censured as the cause of his neglect, and his seducers from duty.

There are special occasions enough, when duty to the Order, or to its sick and distressed members and families, calls our members from their domestic affairs, without making ordinary occasions an excuse for wasting whole days and half nights in mere talking, loitering, and idleness, under pretence of "attending to the duties of the Order." Two, or at most three evenings a week, to attend subordinate and Degree Lodge, and Encampment, are *usually* sufficient. And if these be rightly improved, your family will willingly submit to your absence on the few special calls that occur in the course of each year. Only be faithful and attentive to your home duties, and you will find no difficulty in gaining their hearty assent to your attention to Lodge and Encampment duties.

So in the other relations of life. Odd-Fellowship requires of her members attention to them *all*, public and private. It is the mark of a narrow soul or an ill-regulated mind, to become absorbed in one set of duties and relations, to the abandonment or partial neglect of the rest. And it is a sad mistake to spend the precious moments waiting to perform some *great* deed of good,

when every hour may witness some small kindness shown, some little utility performed. For, after all, life is made up, not of great necessities and wants, not of great acts and performances, but of numerous small ones. Each passing hour bears on its wings some call for duty to self and others. Do *that*, hour by hour, and your *whole life* will be one of utility and blessedness. It were as absurd to ask to live your life by *years* at a time, instead of moments in succession, as to dream of performing your duty in great deeds alone, to the utter neglect of the small but constantly recurring kindnesses to your family, your friends, and community around you. Be an Odd-Fellow, then, *always* and *everywhere*; in your closet, at your fireside, in the social circle, at the festal board, in the abode of poverty or house of mourning, at the public gathering, and in the Lodge-room, remember and *live* the teachings of Odd-Fellowship, that you may be a blessing and a praise to it and to the world.

CHAPTER IX.

OF COMMITTEE-MEN AND COMMITTEES.

IN large Lodges, or those whose situation and circumstances create a large amount of business, special meetings and long sessions may generally be avoided by intrusting the arrangement and consideration of matters requiring much time and labor. to well-chosen Committees. But men who are careless in attendance, or indolent in working, or deficient in patience or judg-

ment, should never be placed on such Committees, or, indeed, on *any* Committees; or if placed there, should be compelled to perform the duties assigned them by a rigid enforcement of the laws.

§ 1. *General Duties of Committees.*

The first-named member of a Committee is the Chairman thereof until the Committee meets and chooses its Chairman in due form. As a false delicacy frequently prevents any movement to elect a Chairman, care should be taken to place the most active and best qualified brother at the head of each Committee. But as this cannot always be done, any error in the appointment may easily be remedied by the person appointed.

Thus, if appointed on a Committee for which you are sure you are not qualified, and cannot qualify yourself, or whose meetings you cannot attend, at once respectfully decline serving, frankly stating the reasons, that another better qualified or prepared may be appointed in your stead. Never accept an office of any kind which you feel confident you cannot render yourself competent to fill, or to whose duties you cannot attend.

If appointed, and induced to accept, resolve to attend to it as if you alone were the Committee. Fix a time and place for the meeting, with consent of the other members, and notify the absent ones accordingly. Be there yourself precisely at or before *the minute* appointed. If others are negligent in such promptness, impress upon their minds the importance of punctuality, even if it has to be done, as a *last* resort, by reporting their neglect to the Lodge. No man has a right, social or moral, to waste the precious time of others by keeping them waiting on his tardy movements. Even fifteen

minutes thus lost would make an aggregate of *one hour* where *four* brethren are concerned in it.

If you are the first named of the Committee, as soon as the first meeting assembles, require them to elect a Chairman, on the ground that every body of men has a right to choose its own officers. This done, urge the entire attention of the Committee to the business in hand, until all is accomplished that can be, at that sitting; until, if possible, the whole affair is thoroughly investigated, and the full report is understandingly agreed to and signed. "Business first, pleasure afterward." It is wrong to spend time in chit-chat, or idle discussions, to the delay of business. It only confuses the mind, and often keeps brethren from other engagements, or their families, and leads them to feel careless about attending thereafter, when such waste of time is the consequence. Postpone, therefore, every thing till after the main object of your meeting has received proper attention.

Some Committees are so important, and their duties so regularly recurring, as to require more than the above general remarks. We give them, therefore, special directions. Their number and their names vary in different Lodges, but the following subjects embrace them all:—1st. Investigation of applications for membership. 2d. Examination of articles furnished and bills presented. 3d. Examination of the accounts of the Treasurer and Secretary at the close of each term or quarter. 4th. Disposal and management of the funds, loans, bonds, &c. held by the Lodge. 5th. Supervision of the regalia, furniture, fixtures, and other properties of the Lodge. 6th. Trial of members charged with offences. 7th. Relief of disabled members and distressed brethren. In some Lodges the 2d

and 3d are performed by the same Committee; and in others the 3d, 4th, and 5th are discharged by the Trustees of the Lodge. The interested reader will examine accordingly, under those several sections.

§ 2. *Investigating Committee.*

There is no Committee more important than this, especially in new Lodges, where there is a strong desire to increase the membership rapidly; or in large towns and cities, where men are not personally so well known to each other, and where, therefore, the Lodge must rely wholly on the report made to it respecting a candidate. If this Committee is careless in the performance of its duty, or lax in its standard of social and moral qualifications, in but a single instance, a grievous if not irreparable injury may be inflicted on many brethren, on the Lodge, and on the Order. Years may elapse before the evil can be arrested; certainly before its consequences can be repaired.

Even a man esteemed to sustain a good *moral* character, may be *socially* such that his admission will be worse than that of an outright bad man. The latter would be ejected at once, easily and lawfully; but the former may foment disturbances and strifes, and get up factions and divisions, and introduce annoyances in the shape of unpleasant words and looks, so cunningly, that charges and specifications cannot easily be preferred, or conviction procured; and yet a nest of wasps would be scarcely a less evil in the Lodge each night, than all would at last acknowledge him to be. But before such unanimity can be produced, the injured, the peaceably disposed and the honorable will have left, disgusted and grieved, and the Lodge is not only weakened, but its

character almost ruined in public estimation. And all this, merely because an Investigating Committee was in an easy humor, or too indolent or careless to make the necessary inquiry.

Therefore we say, let no man be placed on that Committee as a mere compliment. Select active, resolute men, who understand the duty, and will perform it faithfully; men of good moral and social character, and who will require the same in others.

And let *every member* of such a Committee feel responsible, as if *he* were *the* Committee; as if the entire character, funds and welfare of the Lodge rested on *his* decision. Let him, in making inquiry, insist on having sufficient time to write abroad, if the candidate is not an old resident. Demand at least as careful inquiry as you would concerning an individual to whom you are about to lend a large sum of money. Reflect that our Lodge is our family, and that admission into *it*, frequently, almost necessarily, admits into our domestic circles also.

Now, *what characters* are we willing to receive into the intimacy of a fraternal intercourse with ourselves, our *wives*, brothers, *sisters*, sons or *daughters*? Does this question go too far? Consider a few consequences of admission into our Order.

1st. If laid on the bed of sickness, the candidate (if become a member) may be the visitor to call on you freely, mingle with your family, and impart to them the benefits allowed by your Lodge. Is he such a one as you would allow in this intimacy when you are, perhaps, unconscious of his doings, and at all events unable closely to observe his conduct? Is he a man of principle, of honor, of goodness of heart? If not, *why* report in his favor?

2d. When you are sick or dying, he, if a member,

may be detailed to sit at your bedside during the silent watches of the night. He will mingle with your loved ones when they most need sympathy and support, and when this want will render them most open and confiding. He will administer the medicines on which your *life* depends, when your family sleep under the double influence of deep grief and great weariness, and he is required to attend you with all a nurse's prudence and a brother's tenderness. And should death invade the citadel of life, he will be amid your mourning family; perhaps at midnight; their aider, consoler, and friend. Is he the man of kindly feelings and purity of life to be thus deeply, confidingly trusted in the craving want of sympathy, in the unguarded hours of mourning agony? If not, how *can* you, in justice to your own and your brethren's families, refrain from doing your utmost to keep him out of your Lodge?

3d. When your mortal life has been dissolved by the chemistry of death, your widow and orphans may become the charge of your "brethren of the mystic tie." Then the proposed candidate, if a member, may be brought into a peculiar nearness to them as an official guardian and adviser. These duties may pave the way to many opportunities to pervert the tender principles of youthful gratitude and confidence, and abuse the trust of the widow and her orphans. Though a majority of the Lodge guard carefully their interest in its funds, his injuries may reach deeper, far deeper than they can guard against. Has he, then, that humanity which will make him truly *fraternal* in watching over their interests and welfare? Will he often "visit the widow and the fatherless in their afflictions," and yet prevent his visits from being a blighting curse, by keeping "himself unspotted from

the world?" Can you answer *positively* in the affirmative? If not, how *can* you report favorably?

The man of lax morals or loose principles; the despiser of public opinion in matters of reputation; the slanderer and contemner of female virtue; the man who readily infers evil of others, and is free to insinuate his surmises against reputation; the unfeeling, the selfish, the vindictive, the jealous, the avaricious, the mean in conduct, are unfit to be members in our living Temple sacred to Friendship, Love, and Truth. That *some* such are already within its walls, but adds to the earnestness of our entreaty, to bring in no more such to fill up the vacancies we are making among their number by suspensions and expulsions.

But if satisfied, from an examination of the candidate's life, and especially his conduct in his family or among his intimate associates, that, notwithstanding the frailties common to our nature, he is still a man of humanity and sound principle, and worthy a seat in "our family," report in his favor at once. The influences of Odd-Fellowship cannot render such a one worse, but will certainly make him a better man. But if *doubtful*, merely DOUBTFUL, report it, and give the Lodge the benefit of your doubt. Rejection is but for a few months, not for all time. It does not decide that he is *positively unworthy*, but only that he is *not known* to be worthy.

§ 3. *Finance Committee.*

The members should be practical men, well acquainted with business in general, that they may judge correctly concerning charges made for work done or articles furnished, and therefore of the quality of workmanship,

materials, and goods. They should be in attendance at each Lodge meeting, and not only read each bill, and know that the work or articles were ordered, (of which the Recording Secretary can inform them,) but they should ascertain from the Committee or officer ordering the same, that the bill is correct; and then examine the work or articles themselves, and see that they are what were ordered. At least a majority of the Committee should endorse the bill as correct, and the Secretary should not read it, nor the Lodge order it paid, without such endorsement.

§ 4. *Auditing Committee.*

The members of this Committee should be careful accountants and good bookkeepers. They should meet for their quarterly work at least before the first night of the new quarter. When assembled, the Permanent Secretary and the Treasurer should also be present to aid them in their investigation, and the Recording Secretary with his books, should also be on hand, with all bills, receipts, and other vouchers. If the books have been properly kept, and the vouchers regularly labelled and filed, the task will be comparatively easy and brief; and if they have not been, it is the Committee's duty to report the neglect and the delinquent to the Lodge. And *in no case, and under no circumstances*, not even with the most exact and scrupulous officers, should any pecuniary act be taken for granted, or any part of the examination be lightly or carelessly hurried through or passed over. No man is infallible; none are exempted from occasional mistakes; and the very portion thus slighted may contain the important error.

Now for the mode which frequent experience has

taught us is the best in which to conduct the examination.

The Chairman, the Permanent Secretary, the Recording Secretary, and the Treasurer, (each of whom has a Report to draw up,) will provide themselves with materials for taking notes of all such items as they may desire to embody in their Reports. Then, one of the company will take the Record Book and the bills and receipts; a second, the Draft Book and cancelled drafts; a third, the Treasurer's Book and his receipts to the Permanent Secretary; a fourth, the Permanent Secretary's Blotter or Nightly Book, and a fifth, his Ledger. The whole can be gone through with, in the order here named, night by night, beginning with the last Quarterly Reports and the first night's record of the quarter. Each, in turn, will find in his book, or vouchers, the items or amounts named, (if there,) and call them out, and check each with a pencil to note it as correct. If not correct, make it so, or, if doubtful, make a memorandum of item, book, and page, for future reference. If every thing is correctly entered and properly vouched, then go through again, as before, to add up the amounts of each entry or page, and see that the footings are correct, and your work of auditing is completed.

The Chairman, Secretaries, and Treasurer, having taken down the items for their Reports, can now proceed to draw them off in due form for presentation to the Lodge.

If the auditing is carefully performed, in the above-described method, it will not "need doing over again." Only remember that nothing is gained, but much time and labor may be lost, by being in a hurry; therefore "make haste slowly," and as you proceed, be sure of each item and of each *figure*; for every figure is a *fact*

§ 5. *Trustees and Curators.*

In nearly all our Lodges, the duties of these two offices are vested in the Trustees alone; we therefore treat of both in the same section.

These officers should, at regular intervals—say, semi-annually—carefully inspect all the regalia, furniture, and other personal effects of the Lodge, noting their condition, putting them in good repair, and report their probable value to the Lodge, with suggestions for additions, or their better preservation. To facilitate their labors, they should enter a list thereof in the Trustees' Book, (for every Lodge should insist on such a book being kept by its Trustees and Curators,) with the original cost of each article. And in the same book they should also enter this Report in full.

The funds of the Lodge, whenever they accumulate in the Treasury to an amount greater than is necessary to meet the probable demands of the Lodge for current expenses, should be promptly and carefully invested by them, to the best advantage. They should ask the best security—the first bond and mortgage on real estate of double the value of the loan, if it can be procured—and at least ample security besides the mere credit of the borrower, however fair his reputation or ample his means. For as they will demand this of the *poor* borrower, who will find it difficult to procure security, fair dealing should lead them to require it of the *wealthy* one, who can easily procure it.

A regular statement of all such transactions, with the payments of interest, should be kept in the Trustees' Book, ready for immediate use, and the reference of the Lodge, and of the Auditing Committee

It is their duty, also, to consult the Lodge in regard to making all loans, or withdrawing them. They should collect all interest moneys as soon as they become due to the Lodge.

They should never be authorized to draw money, except from the Treasurer, by draft ordered by the Lodge; and should be required to pay over promptly all moneys received by them for the Lodge, to the Permanent Secretary, to be reported in his receipts to the Recording Secretary, and paid over to the Treasurer. This regular procedure in money matters should *never* be departed from, lest confusion scarce to be remedied creep into the financial affairs of the Lodge.

§ 6. *Charges and Trials.*

Except for non-payment of dues, (in which case no trial is needed,*) no brother can be suspended or expelled without opportunity afforded him for a fair trial. Nor can he be put on trial, unless charges specifying the particular acts of his offence be first submitted to the Lodge of which he is a member, by a brother of the

* The ordinary operations of a Lodge for non-payment of dues, are—1. When a member is in arrears for *thirteen nights*, he is deprived of the right of visiting any Lodge except his own, (and that only by special permission of the N. G.,) by having the Term P. W. withheld from him. He is also declared not entitled to benefits; though in no case would a *donation* be refused to him in case of need. 2. When he is *twelve months* in arrears, he is duly notified of the fact, if within reach of a notice; and if payment be not made in proper season, he is reported to the Lodge, and declared by the N. G. to be suspended for non-payment of dues. The process of his restoration is prescribed by the Sovereign Grand Lodge, and generally stated in the By-Laws of each Lodge.

Order. When such charges are presented, or a brother asks the mediation of the Lodge in regard to some fellow-member by whom he feels aggrieved, the Lodge refers the case to a special committee of five members, the peers of the accused. This Committee, whose duties are sometimes so arduous and painful, is one of the most difficult to instruct in their duties. A few very general directions and remarks are all we can pretend to offer them.

1st. The charges should be brief, clearly expressed, and must embrace, besides the *general* charge, distinct specifications of the particular words or acts complained of, and the *time when*, and the *place where* committed; and it would be well if there could be added *the circumstances* which go to make up the *intent* or *character* of the offence. But if there be only a general, vague charge, without specification of the offence, the Committee should return the charges to the Lodge, without further action.

2d. If the charge or complaint is in due form, and the offence is not probably a heinous one, they will do well to examine the parties alone, separately, and see whether it may not be satisfactorily adjusted, without a formal trial. Not a few difficulties may thus be settled, alienated friends reconciled, and the peace and harmony of the Lodge be preserved. In this case, they will report to the Lodge that the case has been settled to the mutual satisfaction of the parties, and ask to have themselves discharged from the further consideration thereof.

3d. If a mutual adjustment cannot be effected, or if the case is one that *should not* be settled privately, a trial is inevitable. Good common sense directing a sincere desire to do justice in the love of salutary

mercy, is the best guide for the Committee. No spectators should be allowed in the room. In some States, we believe, even counsel for the parties are not allowed: the parties must plead and manage their own cause. The witnesses should be admitted one at a time, and examined fully, separate and apart from each other. The parties should not be allowed to prompt them, or interfere with or interrupt them in any way; nor, when examining them, to put to them leading questions. Yet every opportunity should be afforded to either party (and especially to the accused) to elicit all the information necessary to a full and fair decision of the case. The "Digest of the Laws of the Order," published by the Grand Lodge of the United States,* directs that, "If a member of a Subordinate refuse to stand trial upon charges duly preferred, he cannot in his absence be tried, but may be expelled for contempt. If a member acknowledge his guilt upon charges preferred, the penalty may be imposed without trial. Upon the trial no *ex parte* testimony is allowed—his wife cannot testify except to prove personal violence against her from him; but all evidence tending to a fair investigation of his case may be admitted."—*Digest G. L. U. S., various Sections.*

4th. Having fully examined the case, and taken down, carefully, minutes of the testimony, they will dismiss the parties, and consider it maturely, and make up their verdict. If, in the judgment of the Committee, the accused is innocent, they will at once acquit

* Every brother who designs being active in Lodge or Encampment should be well acquainted with this Digest and that of his State G. L. and G. E. Each Lodge should place its copies of these where officers and members may study them.

him. If guilty, but not meriting suspension or expulsion, their decision, whatever it may be, terminates the case, (unless either party appeals to the Lodge,) and they simply report their decision. But if an appeal is made to the Lodge, the whole case is opened by presentation of the minutes of testimony, and the statements of the parties, when, (if no want of formality or of fairness on the part of the Committee, be shown,) a vote of the Lodge determines the matter. If defect is pointed out in the proceedings of the Committee, the case may be referred back again, with instructions, or be given to a new Committee.

The Committee are competent, also, to present *the accuser* for trial and punishment, if they believe he has been actuated by unworthy and improper motives in bringing charges which he was unable to prove.

But if the case is one involving suspension or expulsion, the Committee must report to the Lodge a resolution to that effect, along with their report of the trial. The Lodge will then appoint a time for considering the resolution, (fixed by the Constitution and By-Laws of the Lodge, and usually *two weeks*,) and notify the accused to be present. At that time, the resolution is acted upon, and the Lodge may vary the penalty at its pleasure. A vote of *two-thirds* of the members present is necessary to suspend or expel; but *a majority* only is necessary on an appeal from a decision by the Committee: that is, for a penalty less than suspension or expulsion.

If a brother feel aggrieved by the decision of the Lodge, he can appeal to the Grand Lodge, or its Grand Master—stating specifically wherein the rules or forms of trial are believed to have been violated, or injustice done. A few additional remarks on the subject

will be found under the head of District Grand Committees and Appeal Committees.

§ 7. *Relief Committee.*

This Committee usually consists of the N. G., V. G., and Recording Secretary of the Lodge; but in some Lodges an addition is made to it of the Treasurer and three others, so as to have one member for each day of the week. In this case, the N. G. visits the sick or distressed brother the day after the Lodge-meeting, and leaves with his family the order drawn for benefits. The Treasurer visits him the day after this, and pays the order. The other members follow in succession, one each day.

A few remarks on the manner of visiting the sick, may not be unnecessary here. This most important duty of our Order should never be neglected; but it should also be performed with due regard to the welfare of the sick brother, and the comfort of his family.

1st. Ascertain the condition of the sick, and the propriety of visiting him at his bedside, either from the family, or, what is better, from his physician; and govern yourself strictly by the directions of the latter in all subsequent calls.

2d. Be gentle, easy, and noiseless as possible in your approach toward a very sick man, to whom you should be announced, before you enter the room, by some one of the family or his nurse. Be calm in appearance, speak in a moderate, smooth, and pleasant voice, (a whisper is more annoying to most persons than a loud voice,) ask but few questions, and be careful not to converse too much, or on trying subjects. When a patient is very weak, speaking and hearing are quite

fatiguing. From two to five minutes, in such cases, are long enough for an ordinary visit.

3d. When the patient is recovering, and needs company to cheer him up and occupy his time, give him due attention yourself, and induce those brethren to call upon him with whom he was particularly intimate, or to whom he felt great attachment. A wealthy brother, of respectability and influence, can at such times show his sense of our principles by visiting his more humble brethren with whom he is well acquainted, and by leaving with them books and papers to occupy their time, or sending them such little delicacies as their varying and capricious appetites may crave. And the visits of the brethren generally will be acceptable, and should be paid.

4th. In visiting widows and female orphans of the Lodge, greater circumspection generally is needed than in visiting those of our own sex. Let two of the Committee, in such cases, visit in company, or one with the physician, or, better still, if married, or if you have near female relatives, induce one of the ladies to accompany you ; or, best of all, organize a Visiting Committee of Daughters of Rebekah, to whom, in connection with their husbands, brothers, or sons, all save official visits might be confided. No man can equal woman's tenderness and tact in the sick-room, or with the distressed family, or the mourning group.

Lastly. Time your visits to suit the most convenient hours of the family, and especially to meet the best intervals of the patient. Be sympathising, but hopeful and cheerful in your intercourse with them, for much depends on the state of feelings that may be inspired in the patient by the countenances and words of those around him.

Watchers with the sick will find in the above directions a few hints that may guide them in the proper mode of performing their duties. The rest they will receive from the physician or the regular nurse.

CHAPTER X.

OF APPOINTED OFFICERS.

§ 1. *Appointment and Service.*

THE Officers of a Subordinate Lodge are divided into *elective* and *appointed*. The appointed officers are the R. and L. Scene Supporters, R. and L. Supporters of the Vice Grand, R. and L. Supporters of the Noble Grand, I. and O. Guardians, the Conductor, and the Warden; to whom is added, in some Lodges, the Chaplain. All these are appointed by the N. G. on his installation into office, except the R. and L. Supporters of the V. G., who are appointed by the V. G. at his installation. Twenty-six nights' service in one or more of these offices qualifies the incumbent to be a candidate for the Vice Grand's chair, provided he has attained sufficient degrees and is competent. The general and special duties and powers of each officer are defined in the charge books, installation service, and in the Constitution and By-Laws of each Lodge. But it may be useful to enumerate the most important of them in this work.

§ 2. *The Chaplain.*



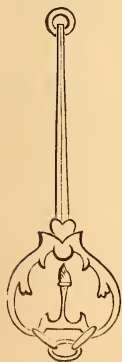
JEWEL.—A white metal wand three and a half inches long—or twice the size of the engraving here inserted—with branching arms connected with three links, the arms encompassing *an open Bible*.*

REGALIA.—A white sash, (usually silk or satin,) trimmed with white or silver fringe and lace, and ornamented with rosettes exhibiting the colors of the degrees received by the wearer, or with white rosettes only.

STATION.—About the middle of one side of the room, and opposite the chair of the Past Grand—at the place of the Encampment Tent, if convenient.

DUTIES.—To open and close the Lodge with the appointed prayers, and to officiate at the funeral of a member, and on other public occasions.

§ 3. *R. and L. Scene Supporters.*



JEWEL.—A white metal wand, form and size the same as the Chaplain's, but the arms encompass *a burning Torch*.

REGALIA.— White sashes sometimes trimmed with white ribbon or fringe and rosettes. The manner of wearing the sashes

* To save repetition, we state here, that in Subordinate Lodges and Encampments the jewel is usually worn on the left breast, suspended from the sash or collar; and in Grand Lodges and Encampments, it is worn about the middle of the chest, suspended at the joining of the collar, or from a ribbon or smaller collar within the regular collar,

is sometimes varied by different Lodges, for the sake of effect.

STATION.—In front, but a little to the right and left of the Vice Grand's chair. Their chairs are to be placed on the floor of the Lodge, in front of the platform occupied by the V. G. and his Supporters.

DUTIES.—They deliver the charges of their office at initiations, bear their wands of office (white) in processions; and at funerals, the same, trimmed with crape.

§ 4. *R. and L. Supporters of the V. G.*



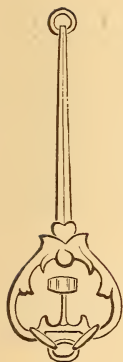
JEWEL.—A white metal wand, same size and form as the Chaplain's, but the arms encompass an *Hour-Glass*.

REGALIA.—Blue sashes—may be trimmed with white lace or fringe—and should be worn as those of the Scene Supporters, to produce uniformity.

STATION.—On the right and left of the Vice Grand, as their titles indicate. In some Lodges, they are placed a little forward of the V. G., and on the second step of the platform.

DUTIES.—The Right Supporter should be proficient in the business and work of a Lodge, as he is the official adviser of the Vice Grand, and occupies his chair during any temporary absence of that officer. And *both* should be quick in detecting any irregularities in entering or leaving the Lodge, as it is their duty to correct every member or visitor who is not in proper regalia, or who addresses the chairs incorrectly.

§ 5. *R. and L. Supporters of the N. G.*



JEWEL.—A white metal wand, size and form of the Chaplain's, but the arms encompass *a Gavel*.

REGALIA. — Scarlet sashes — may be trimmed with white lace or fringe. The sashes should be worn in uniformity with those of the other chair.

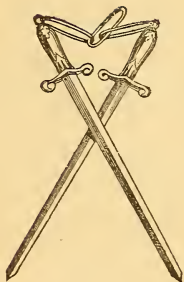
STATION.—At the right and left of the N. G., to correspond with those of the opposite chair.

DUTIES.—The Right Supporter should be well versed not only in the business and work of the Lodge, but also in the rules of order and debate; as he is the official adviser of the N. G., and must occupy his chair during the temporary absence of that officer. It is also his duty to open and close the Lodge in due form when directed by the N. G.



The duty of the Left Supporter is to correct every brother (whether visitor or member) who is not in proper regalia, or does not address the chair correctly.

The Supporters of *both chairs* occupy their respective posts in regard to the principal officers, at funeral and other processions, bearing their wands of office, of the proper colors, (*blue* and *scarlet*,) and trimmed suitably for the occasion.

§ 6. *I. and O. Guardians.*



JEWEL.—The prescribed jewel of these offices is Crossed Swords made of white metal.

REGALIA.— After June 1882, Lodges will work in the *Scarlet Degree*, and all officers must be of that degree.  Each Guardian's Regalia will be a *Scarlet Sash*, trimmed with white lace or fringe. Both Guardians wear swords while on duty.

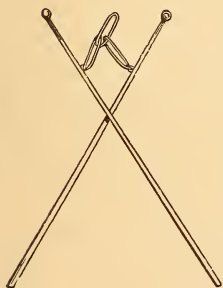
N. B.—We have given the above as the general usage in those States in which we are acquainted. The usage in some sections may be different.

STATION.—The *Outside Guardian* is stationed at, or within sight and hearing of, the outer door, *after* the Lodge is opened. Before it is opened, at the proper signal, he must secure the outer door, return to the Lodge-room and wait for orders beside the inner door. The *Inside Guardian's* station is in the Lodge-room, at the inner door.

DUTIES.—The *Outside Guardian* has charge of the anteroom. He must prevent any one from entering from without, who has not the regular P. W., except by special orders from the N. G., to whom he will immediately communicate any unauthorized demand for admission, or other questions of doubt, through the I. G. Guarding the first entrance to the Lodge, his office is a very responsible one, and requires much courtesy, combined with great decision and energy of character.

The *Inside Guardian* must always be ready to communicate with the O G. He is to admit no one (except by special orders of the officer in charge of the Lodge) who is not in proper regalia, and in possession of the explanation of the P. W.; and must allow none to pass out and return, who has not the evening word, or V. G.'s P. W. He will always report to the officer in charge of the Lodge. When an intruder or disorderly member is to be ejected from the Lodge-room, *both* these officers should act promptly and vigorously, but with as much mildness as is consistent with the necessity of such a painful duty.

§ 7. *The Conductor.*



JEWEL.—The jewel of this office is Crossed Wands of white metal.

In some lodges, and on some occasions, the Conductor bears a long black staff, surmounted with a gilt globe, or a hand with a heart in the palm, as the badge of his office.

REGALIA.—A black sash, sometimes trimmed with white lace or fringe.

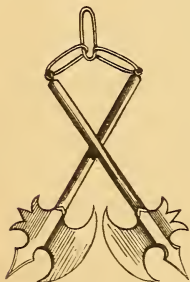
STATION.—“The Warden should sit to the right and in front of the N. G. The Conductor’s place is to the left, and in front of the N. G. These places are the ones recognized by the most established usages of the Order, and we do not think it right to deviate from the old customs.”—*Editorial in Covenant*, vol. iv., p. 238.

The Grand Lodge U. S. has confirmed the above usage in its published diagram of a lodge-room.

DUTIES.—The Conductor is *ex-officio* the assistant of the Warden, when not engaged in his own special duties. But in Pennsylvania, (and possibly in some other States,) a “Junior Warden” is appointed, and the Conductor confined to the duties proper to his own office. This, though a deviation from law and usage, is a very convenient and useful arrangement.

The Conductor is to receive the candidates in the ante-room, and deliver the charge of his office at the proper season. He should have a ready memory and be a good speaker, as he is to make the *first*, and therefore most important impression.

§ 8. *The Warden.*



JEWEL.—Crossed Axes of white metal. Sometimes he bears, as the badge of his office, a long black staff, surmounted with a gilt or white ball.

REGALIA.—A black sash—should be trimmed and worn to correspond with the Conductor's.

STATION.—This has been treated of under the preceding section.

DUTIES.—The office is an important one, and requires much personal attention. He has charge of the entire wardrobe of the Lodge, and must place the regalia for the use of the officers and members before the Lodge opens, and replace it in its proper depository, after the

Lodge closes, reporting any damage it may have sustained to the N. G., and receiving his orders in relation to it. In short, he has a general supervision of the furniture of the Lodge-room, and his duty is to make it comfortable. He must examine every person present before the Lodge is opened, reporting promptly to the N. G. every one he finds not *fully* qualified to remain in it. At least once a month this examination should be *thorough*, passing by *no one*. He is to deliver all summonses that may be issued by the Lodge, and is the Messenger of the Lodge during its sessions. Surely such an office requires an active, attentive, and obliging brother for its incumbent; and even the aid of a "Junior Warden" will hardly make it a sinecure!

His official charge is an important one, not easy to deliver effectively, and requires, therefore, not only a good memory and delivery, but talent besides, of a peculiar order. The office accordingly ranks high in the Lodge, and is rarely too well filled.

CHAPTER XI.

OF ELECTIVE OFFICERS.

THE elective officers of a Subordinate Lodge are the Treasurer, the Permanent and the Recording Secretaries, the Vice Grand, and the Noble Grand. The Treasurer and the Permanent Secretary are usually elected for one year. Sometimes the duties of both Secretaryships are performed by one person; and in Pennsylvania, both are divided between two persons; the Secretary, who is elected for one year, having supervision of the accounts and records; and the Assistant Secretary, who

is elected for six months, aiding in either or both departments, and acting as a member of the Relief Committee. Other officers, as Trustees, &c., may be elected, by provision of the By-Laws of each Lodge, but are not necessarily considered as known to the Order. And the N. G., after serving his term, becomes for the next term the "Sitting Past Grand" of the Lodge, without election or appointment.

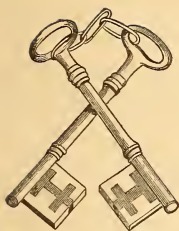
The qualifications for office, as to degrees, differ in various States ; but in nearly, if not quite all, the elective offices must be filled with Scarlet Degree members. As no one should wear a color in his regalia to which he is not entitled by degree, *all* the offices should be filled with members of the degree implied by their regalia.

To constitute an election to the elective offices, a majority of all the votes cast is necessary. And twenty-six nights' service as Vice Grand is necessary to eligibility to the Noble Grand's Chair.

The special duties of officers vary in different jurisdictions, and even the general duties prescribed by the Grand Lodge of the United States are varied in some States by regulations peculiar to themselves. The Constitution and By-Laws of each subordinate, and the instructions given at installation and by the Grand Lodge of each State, will be their guide in all that is peculiar as well as general. Here we can only note what we deem most important in either. Though the Treasurer has precedence of the Permanent Secretary, yet for convenience in consulting the duties of both Secretaries continuously, we here consider first

§ 2. *The Treasurer.*

JEWEL.—Crossed Keys of white metal.



REGALIA. — A green collar, trimmed with white (silver) lace or fringe, to correspond with the other official regalia.

STATION.—On the left of the Noble Grand, on a line and a level with the Recording Secretary.

DUTIES.—He is the Banker of the Lodge, and should therefore be a good bookkeeper, a rigid accountant, and a man of strict integrity and respectable business talent. Whatever his wealth and standing in society, his bond, with *ample security*, should be as rigidly required, before installation, as if he were the poorest member. As the ability of the Lodge to aid its members in distress and furnish relief to their families depends mainly on the proper management of its funds, the Lodge cannot be too careful in filling this office well, and then in keeping it well filled.

He should keep careful watch over *all* the moneyed affairs of the Lodge. He should insist on receiving all moneys through the Secretary, and on having all the forms and safeguards of business observed before he receives or pays out a cent. His books should ever be ready for an exhibition of the Lodge funds, and every voucher be properly labelled and filed. He should be present, if possible, at every stated meeting, to receive the receipts at the close; and at the end of each term he should present his books and vouchers to the Auditing Committee, aid them in their labors, and make out a full report of his own department for the Lodge.

§ 3. *The Permanent Secretary.*

JEWEL.—Crossed Pens of white metal.

REGALIA.—*A green collar, trimmed with white (or silver) lace or fringe, to correspond with the preceding.*

STATION.—This varies in different Lodges. At the side of the room, opposite the P. Grand's chair, when not otherwise occupied, or at the side of the V. Grand's chair, opposite the I. G.,

is a good place, convenient of access, and aside from the other business of the Lodge.

DUTIES.—He is the bookkeeper and accountant of the Lodge. He receives all moneys paid the Lodge, giving a receipt therefor, in each case, and pays the same over to the Treasurer each evening, taking his receipt for the same in a small book kept for that purpose. His accounts should be regularly posted, that he may render to any brother a statement of his account, on demand, or to the N. G. a statement of the arrears of the brethren, at any time. At the end of each term he will aid the Auditing Committee in their duties, and prepare the semi-annual Report for the Grand Lodge to which his Lodge is attached.

As so much of the peace and prosperity of the Lodge depends on a careful attention to the accounts of the same with its members, too much vigilance and exactness cannot be exercised by this officer. We hope to be excused, therefore, for occupying considerable room

with some remarks on Lodge bookkeeping, a confused or vague subject even to some businessmen; and one that has cost not a few Lodges many dollars in the purchase of successive sets of books to meet the change of system introduced by each new officer in succession. We give the results of the experience of several able officers and past-officers in that department.

(1.) *The System by Double Entry.*

A correspondent of the "Ark," published in Columbus, Ohio, in October, 1849, published directions on this subject, which he carefully revised and republished in December, 1850, with the approval of the editor, himself a Past Grand Secretary, as "the best that can be adopted." We therefore give it nearly entire, as follows:—

System.—No system of bookkeeping will combine all necessary debits and credits as that known as "double entry." If the single entry system is adopted by a Lodge, or by the bookkeeper of the Lodge, in order to make all the necessary debits and credits it will require much more labor and care to keep the accounts correct, and is more liable to omissions and errors. It is found to be advantageous to a Lodge to continue a competent bookkeeper a longer time than the term prescribed by law.

Benefits shall be drawn and paid weekly by the N. G. or V. G. of the Lodge, and ought to be announced weekly, or at the first ensuing meeting of the Lodge, in order to be entered on the minutes. Debit benefit account and credit the brother the amount of benefits announced, then debit the brother and credit Treasurer for the amount of the order. Accruing quarterly dues must be deducted and paid from benefits as they become due. Benefits ordered to be placed to the credit of a member is the same as that much cash paid.

Petitions.—The money accompanying a petition ought to be kept in the petition until the night of initiation, when the full amount should be credited, and the candidate debited to "initiation fee."

The dates and amount of debit and credit should correspond. The card deposited with a petition of a member of the Order ought to be well secured by wafer to the petition, and both filed away together.

Letters.—You ought to preserve a copy of your official letters sent away, particularly those regarded as important.

Fines.—A good time to debit fines is when the brother fails to become excused, and when the record is made that he is fined. To debit each absent officer at each meeting when he is absent, would increase the number of entries of debits and credits, which can be avoided as above stated.

Deposit of Cards.—In opening the books of a new Lodge, or at any time thereafter, the fee must be debited to the brother who is elected to membership, and credited to card deposite account. The initiation account and this account ought not to be mingled together. The date of membership *should* commence with the introduction of the member, and his signing the Constitution of the Lodge. But whatever date is prescribed, he is chargeable with dues from that date.

Degrees and Cards.—Debit the applicant for degrees or cards only on the evening the same is granted. The cash for degrees is required by law to be paid on the evening of application; if not then paid, payment ought to be made on the evening of election. Degrees conferred on a member to qualify him to fill an office in opening a new Lodge, must be charged up against such member [if not gratuitous] as though he had applied for them at any other time.

Notices.—It has been customary to notify each member of the time of the election of officers. In a corner of the written or printed notice the amount of arrearages might be stated, so as to enable the brother to come prepared to pay his indebtedness.

Quarterly Dues.—In the week previous to the last meeting, [at the end of each term,] charge up the term dues under the date of the last meeting [of the term]. On the night preceding the last meeting in each term, have prepared a list of the members who are indebted, with the amount due by each. In that list include the dues of the expiring term. In cases of withdrawal, expulsion, or death, debit the account of the expelled, &c., with the amount of dues up to the time of withdrawal, &c.

Collection of Dues.—It is the duty of the Permanent Secretary to receive all moneys due the Lodge. It is the interest of the Lodge to have payments made regularly as the dues accrue, and the Permanent Secretary ought to consider it his duty to call on all the mem

bers, as far as he can, who are not prompt in paying up. He ought also to see that the requirements of the laws in regard to the applications for degrees and cards are complied with. In the absence of any provision in the Constitution, requiring collections to be made by the P. S., it might result to the advantage of some Lodges if they would adopt a provision in their By-Laws imposing that duty on him.

Cash.—The money accompanying petitions ought not to be entered or credited on the cash receipts until initiation, or election on card deposited, for fear the petition may be withdrawn, or the applicant rejected. If the money should be entered on the account-book previous to election, and afterward the petition be withdrawn, you would be opening a new account which would not be continued. It is no advantage to fill your account-book with such names. Cash is debited and the members credited for payments. The P. S. is accountable for all cash entered.

Receipts.—The Treasurer's receipts to the P. S. ought to be taken in a small book kept for that purpose.

Fractions.—Avoid fractions of a cent, as they are very troublesome. [Doubted whether the saving of trouble would pay for the loss of money where the dues are six and a fourth cents weekly.]

Watch Notices and Sick List.—The P. S. is required to make out these notices, but no law says he shall serve them. A small book, that can be carried in the pocket, should be kept as a sick list, to contain, *first*, a list of the members of the Lodge, with parallel lines, in which a mark should be made to credit watching with a sick brother; *second*, to give the date, the names of the watchers, and the name of the person with whom he watched. The first list to occupy a few pages in the first part of the book; the second list requires more paper.

Register.—You are required to keep a correct register of the members, with the date of initiation, name, number, how admitted, age, occupation, residence, date and number of degrees taken, time of withdrawal, [or suspension, expulsion, &c.,] and a column for P. Grands. Also a register of notices of expulsion from and by other Lodges, with the cause, &c.

Letter Book.—The Letter-Book should contain an abstract of your Semi-Annual Reports. A copy is required to be taken and kept.

Reports.—You are required to report to the Grand Lodge semi-annually the amount of receipts: viz., initiations, cards deposited, term dues, degree fees, fines, and donations. Ascertain exactly on

what basis the Grand Lodge requires the percentage to be estimated, and calculate accordingly. If the following course is pursued, justice will be done to both Lodges. It has been adopted by the one in Columbus. At the end of each term, take the amount placed to the credit of each of these accounts, first deducting all the debits that occurred during the term, and report them as receipts. Some individuals may be in arrears at the time, but they must be overlooked until any one of such may be *expelled*. When any member is expelled, debit the account of term dues with the amount of arrears, and deduct that amount from the amount credited to that account during that term, and report *the remainder* as the receipts on which to pay percentage. The reason for this procedure is this:—The Lodge has already paid percentage on the amount of arrears of the expelled member, and as the Lodge has not received any money, it is but justice to cancel an equal amount of *dues* of the current term. In the event of reinstatement and full payment of dues, then the amount paid by the person reinstated must be reported as receipts during that term. In your Report, if you put opposite each name of members initiated or admitted on card, their number on the Register, it will enable the officer of the Grand Lodge to discover any omission, and to find the proper name on his Register, where two or more may be nearly the same.

Great care should be taken in making out the Report, to have it declared “correct,” and it should be ready for approval at the first meeting of the term, [and be signed by the N. G. of the *past* term,] and immediately forwarded to the Grand Lodge, with the amount of percentage due; also, if possible, with a certificate in favor of the new Past Grand. A list of Past Grands is required to be furnished at the end of the year, on your Report. In some conspicuous place, write the day of the week on which your Lodge meets. This Report should be ready to be enclosed, with amount of percentage and P. Grand’s certificate, to the Secretary of the Grand Lodge of Ohio, on the day following the first meeting of the term.

Balance Sheets.—You will prepare a balance-sheet of all debits and credits standing in your Ledger, for the Auditing Committee, and file it.

Balancing Accounts.—Often balancing accounts consumes paper without effecting much good. In accounts, such as quarterly dues, initiations, &c., where there is no debit, avoid the common practice of balancing by merely drawing a line under the credit column, and

setting down the total amount. This may be done with initiation account, degrees, &c., where there are a number of entries. In the account of quarterly dues, once a year is often enough.

Accounts.—In order to keep a good set of books, it is necessary that the following accounts be opened, viz., Cash, Treasurer, Initiation, Cards deposited, Quarterly Dues, Degrees, Expense, Benefits, Grand Lodge, Charity; and it may be necessary, for convenience, to add the following:—Travelling and Visiting Card, Widows and Orphans, Percentage, Representative Tax, Regalia, Emblems, and Jewels. It will be found convenient to the accountant to have a number of pages left for each of the first, second, third, sixth, seventh, and eighth accounts named above.

The foregoing directions, though intended only for the meridian of Ohio, are applicable *generally*. And though adapted for the system of *double entry*, many of them will be found equally useful where the system of *single entry* alone is used: as it is used in our Lodges very generally, especially in Pennsylvania, including Philadelphia.

(2.) *The System by Single Entry.*—In many Lodges, keeping the books by double entry would only increase trouble and perplexity, and is totally unnecessary, especially where the duties of accountant and recorder are performed by but one Secretary. We add, then, in addition to what is applicable in the foregoing, a few remarks.

The Permanent Secretary will need

1. *A Blotter*, (or Day or Night Book, as some term it,) in which to record each payment of any kind as soon as made. Enter it carefully, and *legibly*, stating for *whom*, for *what*, and *by whom* it is made. At the close of each lodge-meeting, add up the receipts since the last meeting, and report the amount, with the names of payers, to the Lodge, that errors may be corrected, and the amount be entered on the Minutes.

2. *A Ledger*, in which allot to each member a portion of a folio, whereon to post the payments from the Blotter. The charges for dues should be made quarterly.

3. *Book of Blank Receipts*, so that he can readily fill and cut out one for every payment, and mark in the margin the amount, date, and name of payer.

4. *Receipt Book*, in which to take the Treasurer's Receipt for each evening's payment.

5. *Register*, containing a list of members in order of initiation or admission, when admitted, and how; age, residence, occupation; date of taking each degree, and office held; time of withdrawal, death, suspension, &c. Also—An *Encampment Record* (in the *Register*) of members who have united with an Encampment, (giving its name and number,)—the date of admission, and the date of the notice given to the Encampment of suspension or expulsion (if such occur) from the Lodge, and the cause of the same, as required by law. This *Register* is usually kept by the Recording Secretary, as also Nos. 6 and 7 following.

6. *Black Book*, containing a list of rejections, suspensions, and expulsions, of your own or neighboring Lodges, with dates and causes, when known.

7. *Sick and Watch Rolls* may be in the same book. The first should contain the name, when reported, dates of benefits, dates of watches, and date of recovery. The latter, a complete list of members, should have a column to enter date of service, (or neglect, paid by fine.)

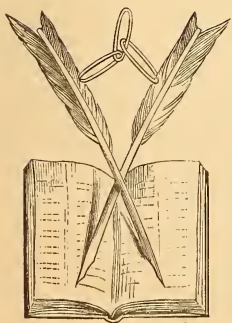
8. *Letter Book*, containing copies of all important or business letters sent, *numbered* to correspond with those to which they reply, or with the replies, on your files. In this book copy at length your Reports, and an abstract of the Reports of the Treasurer and the Auditing Committee, for reference.

When benefits are awarded, immediately calculate the brother's indebtedness, (if any,) and hand the memorandum (with a receipt) to the Treasurer, to be deducted by him, paid to you, and credited to the sick brother. This saves the sick the trouble of sending

his arrears to the Lodge by a special messenger, and is a safeguard against his running into arrears sufficient to work loss of benefits during his illness.

The foregoing, it is hoped, will prove sufficient to guide the unpractised officer of a new Lodge; at least until experience shall make him acquainted with the many details of his duties. One thing let the Lodge be resolved against—frequent changes in its modes of keeping accounts. They are not only costly and troublesome, but by the copying which they render necessary with every new set of books opened, they render mistakes almost unavoidable and past searching out for correction. Adhere, then, to the system first chosen, and keep in office your Permanent Secretary so long as he performs well and can be retained.

4. *The Recording Secretary.*



JEWEL.—The jewel of this is the same with the preceding officer—Crossed Pens of white metal worn suspended from the collar.

REGALIA.—Also the same as the preceding—a green collar, trimmed with white (or silver) lace or fringe, to correspond with the Permanent Secretary's.

STATION.—On the right of the Noble Grand—not on the same level, though sometimes a little in advance; but always on a line with the Treasurer.

DUTIES.—He is the recorder of the proceedings of the Lodge, and its general corresponder, and the custodian of its seal and its documents generally.

As the rights and privileges of members, and the existence of the Lodge itself, in cases of charges against either, may depend upon the records, it is very important that they be correctly kept, and by some regular system. Let the first draft be taken down on a quire or two of paper stitched in a cover, from which, after being approved by the Lodge, they should be carefully and neatly copied into the Minute or Record-Book.

The following general directions we copy from the “Ark,” for December, 1850, where they appear with the approval of its practical Editor: they are as good as our own experience could offer:—

Minutes.—Much care should be taken to keep a neat record of the transactions of your Lodge. There ought to be the space of three to six lines left between the proceedings of each meeting. Leave a blank line between the record of each subject: it will enable you more readily to find any matter of record at any future day. After reading the minutes of the previous meeting, and approval, is a good time to require absentees, if present, to offer their excuses. When absentees offer their excuses, the result should be recorded immediately after the approval of the minutes, that the record of the absentees and the excuses for previous absence may be near together, and easily found. All unimportant unsuccessful motions might be omitted, and yet the record be true as to the proceedings. The record of *each meeting* ought to be headed with the name and number of the Lodge, and the date; and closed by the attest and signature of the Secretary. The By-Laws of the Lodge ought to be neatly copied in the Minute-Book, [or Constitution and By-Laws, when printed, *pasted* in,] when the same is adopted, with sufficient space for adding all amendments, whenever made. [All questions of order and precedents, should also be entered in a separate place for convenient reference, as well as in the minutes.] A list of payments by members, or aggregate of receipts of the evening, as reported by

the Per. Sec., ought to be embraced in the minutes, just previous to the signature of the Secretary. [If degree certificates are granted, enter the fact, payment, &c.; but the conferring of degrees by the officers of the Lodge belongs to a separate book, kept for that purpose. A. B. G.]

Cards.—The dues of an applicant for a Visiting Card must be paid up to the time the card extends, with cost of card, previous to its delivery—for final card to the time of granting the same, together with the cost of it as fixed by law. It is the duty of a member having a Visiting Card, to return it at the expiration of the time for which it was given.

Degrees.—The applicant for degrees is required by law, [in Ohio,] to be free from indebtedness to the Lodge. The degrees must be paid for at the time of application, or previous to balloting for the same, as the election for degrees, where payment is not made, is not valid.

Filing.—Letters and other valuable papers received, ought to be carefully folded, numbered, nature and date intelligibly endorsed on one end, and filed away: the letters and notices by themselves, and the following in different packages, viz. Petitions, Reports, Bills and Accounts, Bonds and Agreements, Certificates for Benefits, Visiting Cards returned, Miscellaneous.

Postage, &c.—Keep an account of postage paid and stationery furnished, and present a bill of the same at the end of the quarter or term.

Officers' Bonds, as required by the Constitution, ought to be prepared by the Secretary for the signatures of the officers elect and their sureties, and the same presented to, and approved by, the Lodge, before their installation.

Seal.—All official documents, to be legal, must have the seal of the Lodge impressed legibly thereon. [No seal is legal that is not *impressed* upon the document itself—*pasting*, or otherwise merely attaching a seal, will not answer; for it might be wetted and removed to any other document, and thus dangerous imposition be practised—hence the propriety of this decision. A. B. G.] An improper use is sometimes made of the seal. The Secretary has no right to put the seal to letters which are not properly *official* letters: letters that the Lodge did not order him to write, and which it is not his duty, as that officer, to write, are not official.

Reports.—At the end of each term make out a correct report of

initiations, &c., for the use of the Per. Sec. and the Auditing Committee, whose meeting you should attend with your books, ready to give any explanation or information they may require.

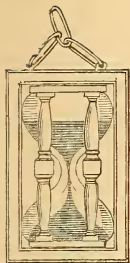
The foregoing directions, the results of the experiences of some of our ablest Secretaries—have been often and warmly praised by many persons who have greatly profited by them.

No person is privileged to interfere with the books and papers of either of the Secretaries, except the Noble Grand, the M. W. Grand Master, or the R. W. D. G. Master of the District, and the proper Committee appointed in pursuance of the Constitution and By-Laws of the Lodge. They are subject to examination by a Committee trying any member on charges, as any other witness, when their books and papers may be required to be produced; but only under their charge and custody.

In no case, should any vote or resolution actually passed by the Lodge be omitted or erased from the record, however erroneous in spirit, or unlawful in import. It may be rescinded or annulled at a future meeting, but the record of the act and of its correction should both appear on the minutes.

As the Permanent Secretary is a *paid* officer, usually, (his arduous duties requiring pecuniary compensation,) the Past Secretary's degree is conferred only on the Recording Secretary, who is *ex officio* a member of the Visiting or Relief Committee.

§ 5. *The Vice Grand.*



JEWEL.—The Vice Grand's jewel is an Hour-Glass of white metal.

REGALIA.—A *blue collar*, trimmed with *white or silver*—generally lace or fringe of silver bullion, (and sometimes ornamented with silver stars,) to correspond with the other official regalia.

STATION.—At the end of the room nearest the entrance, and in the chair trimmed with blue.

DUTIES.—As the second officer of the Lodge, and the probable and almost certain successor of the Noble Grand, his requisites and qualifications should in no wise be inferior to those demanded by the first chair. He should be *as well* acquainted with the merits and qualifications of the members, and with the business of the Lodge, and with the rules of order and debate.

His express duty is to advise and (if need be) correct the N. G. if that officer commits an error—even publicly, if necessary. When the N. G. is absent from the Lodge, the V. G. must take his chair and regalia, and perform *all* his duties, *except* delivering the P. G.'s charge. At initiations he will place a P. G. or P. V. G. in the V. G.'s chair; and he may then, or in conferring degrees, place a P. G. in the N. G.'s chair.

He has the appointment of his own Supporters, and should select competent persons. His Right Supporter, especially, should be an experienced brother, capable of advising him in cases of doubt and difficulty, and

filling his chair during a temporary absence. In some States, he appoints a portion of each Committee. He assists in examining each ballot, and in maintaining order generally. He superintends the entrance and exit of the brethren, and furnishes the P. W. for the evening to his R. Supporter, as soon as the Lodge is opened. He is entitled to the A. T. P. W., that he may properly examine visitors. He is also, during his term of office, a member of the Relief Committee. And he should use all diligence, while in the second chair, to commit the entire ritual of the first chair, and otherwise qualify himself for performing well its duties.

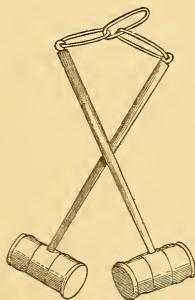
§ 6. *The Noble Grand.*

JEWEL.—The Crossed Gavels, made of white metal, are the jewel of this office.

REGALIA.—A *scarlet collar* trimmed with *white or silver* — generally ornamented with lace and fringe of silver bullion, and with stars, to correspond with the other official regalia.

STATION.—At the upper end of the room, in the principal chair, which is designated by scarlet hangings or decorations. This is usually placed on a platform of three steps.

DUTIES.—He is the Presiding Officer of the Lodge, the superintendent of its officers and its members, and the custodian of its Charter, Charge-books, and property generally. He has not only his own special duties to perform, but must see that all his subordinate officers properly and promptly perform theirs also: and



must allow no invasion of the rights and interests of his fellow-members or of the lodge. He should be an example in obedience and respect to superiors, and to the constitution and laws of his lodge and of the Grand Lodge. In the absence of all P. Gs. he may deliver the P. G.'s charge at initiation, and install his successor and other officers of his lodge.

He will give the Term P. W. to none but members in good standing, or to such brethren as he may be lawfully directed to give it. He will find the welfare of the Lodge, and of each member, best promoted by rigidly enforcing a prompt payment of their dues, and withholding from delinquents the proper privileges of the Order.

The Charges and Lectures placed in his custody, he will especially secure and guard against exposure or damage. Making copies of portions, though allowed, should be sparingly and cautiously permitted; and the return, for destruction, of such written parts should be strictly insisted on.

To understand his duties properly, he should carefully study the Installation service, the Constitutions and By-Laws of his Grand and subordinate lodges, the Digests of the Laws of the G. L. U. S., and of the State Grand Lodge, and Cushing's Manual;* and should read attentively the latest proceedings of the Sov. G. L., and of his State Grand Lodge, that he may be well advised of late decisions. An ignorant man,

* Every lodge should have *two* copies of the Manual and Digest, for the use of its V. G. and N. G., and an additional copy of each for the use of members generally during sessions. But the diligent and active Odd-Fellow, especially if he aspires to pass the chairs, should have a copy of each for his own use.

one inattentive to the proceedings of the legislative bodies of the Order, is unfit for a Noble Grand.

It is of the utmost importance that he really *preside* over his lodge during exciting debates, which will sometimes arise. He should then be especially calm, attentive, wary, prompt, firm, and decided. Better, even, decide a point of doubt *wrong*, but *promptly*, than decide it *right* after much irresolution and *delay*. But although he must even seem stern at periods of excitement, let there appear no tumult, no passion, no prejudice or partiality in his mind or manner. His voice should be rather more subdued than usual, instead of louder; and in giving his decision, let it be done "in few words fitly chosen." State the positions of both parties fairly, add the reasons for deciding, and then pronounce it firmly, and invite an appeal if any are dissatisfied. Happy is the Lodge that has Noble Grands able thus to act, and competent thus to preside over it.

As guardian of the widows and orphans of the lodge, and as the chief official visitor of its sick and distressed brethren, he has great means and powers for usefulness and good. By advising with the able and influential brethren he can procure needed employment for the poorer and more needy, and secure little attentions and kindness most grateful and salutary for the sick and the suffering. It is not enough that he coldly and formally visits the sick and dependent at stated intervals as a mere *officer*. He is the representative of the humanity and benevolence of the Lodge, an embodiment of the spirit of our Order, the *father*, as it were, of his brethren; consequently there must be *heart* in his looks and words, and *sympathy* in his every action. He must not only *visit* in person, but see that every member of

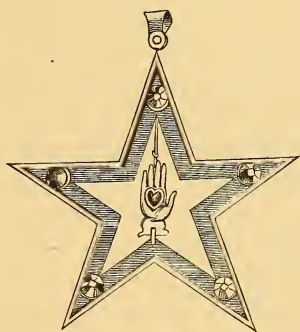
the Committee and the appointed watchers attend properly, *heartily*, to their duties; and if needed or desirable, let him spare no efforts to induce members generally to visit the languishing with offices of brotherly love and kindness.

Much depends on his appointments. Good readers or speakers are needed for Conductor and Warden. The latter, also, should be a lover of order, neatness, and cleanliness, who will not allow a litter in the lodge-room, nor confusion and rags in the wardrobe. On Committees, of which he generally appoints the majority, if not the whole, no idlers and incompetent men should be placed for chairmen; and it were better still if they were left off entirely. And his Right Supporter should be experienced, observant, and trusty, that he may be a reliable adviser and aid.

In transacting the business of the Lodge, let no time be *wasted*. See that everything is ready before opening, and then quietly and orderly proceed from item to item, without delaying to invite discussions. If debates arise, seek to confine them to *the point in dispute*, that they may not be unduly prolonged; and allow no discussion except on a clearly stated motion, duly made and seconded. The most tedious and irritating debates frequently arise on some "suggestion," when, had all discussion been repressed until a motion had been made, none would have occurred. A Lodge is an assemblage for *transacting important business*, not for mere exercise in discussion. Do the business, then, in the shortest time and best manner, allowing just as much explanation and discussion as are necessary to its being well understood and generally acquiesced in by those inte-

rested. If, after this, there is time to spare, let it be employed in social and fraternal intercourse and innocent enjoyment.

§ 7. *The Sitting Past Grand.*



JEWEL.—A five-pointed star, with a heart and hand in the centre, made of white metal. The heart may be of cornelian, or other red substance.

REGALIA. — “Past Grands shall wear *scarlet collars* or *sashes* trimmed with *white*. The collars or sashes may be trimmed with silver lace or fringe, and those having attained the

royal purple degree may have trimmings of yellow metal.” — *Journal G. L. U. S.*, 1868, p. 4357. The sash is generally worn at the East and in New York, and the collar in Pennsylvania, &c.

STATION.—About midway, at the side of the room, on the right of the N. G. The chair is decorated with scarlet trimmings or drapery.

DUTIES.—The office is simply a sequel to that of N. G., who becomes the sitting P. G. of the Lodge, as a matter of course, on passing his chair. His duties are to deliver the charge to a candidate at initiation, and, in many Lodges, to officiate as outside Conductor, and in examining and introducing visitors, in which latter case he must possess the A. T. P. W.

In the absence of the N. G. and V. G., a P. G. should take the N. G.'s chair; and if no V. G. or P. V. G. is present, place a scarlet-degree member in the V. G.'s chair.

§ 8. *Rules of Order and Debate.*

The S. Grand Lodge of the I. O. O. F., and nearly all the State Grand Lodges and Encampments, have enacted rules for the governance of their subordinates; and the former has adopted "Cushing's Manual"* as the guide and authority of our Order. These works being accessible and easily procured, renders unnecessary any attempt to furnish rules in this place.

§ 9. *Use of the Gavel.*

This instrument has two uses in Odd-Fellowship, one as the tongue or voice of the lodge in the hands of its officers, the other as an emblem or jewel. It is not used as an operative instrument, as in Masonry; nor do our books ever contemplate its use in Encampments, though some do use it, but, as we think, improperly. The presiding officers of Patriarchal bodies, by consulting the charges and *emblems of authority* delivered at their installation, will perceive that, *not the gavel*, but *another instrument* is given them for the purpose of signifying their authority and wishes.

But the use of the gavel seems to be not so well understood in our lodges as it should be. A frequent or continual rapping, instead of promoting order and attention, increases noise and confusion. Custom requires it to be used in commanding attention or silence,

* "Manual of Parliamentary Practice. Rules of Proceedings and Debate in Deliberative Assemblies." By Luther S. Cushing.

or requiring members to be seated, &c. One rap, and that by the N. G. only, (or his R. H. S., by his direction,) is sufficient for that purpose; and, after custom has established this use, will be more effectual than many. Rarely should it be repeated immediately; and never should it be repeated by the V. G. for that purpose. The V. G. may give it when the N. G. is so engaged that he cannot attend to it.

The raps of the N. G. are *never* to be repeated by the V. G., except in cases where the written work calls on him specially to do so, or in the case above named. The directions of the books are *special*, and are to be *strictly* complied with. By carefully observing this rule, much unnecessary noise will be avoided; and, when once established, every member will be saved the perplexity now so frequently caused by a too free use of the instrument.

The P. G. is not an executive officer, and is therefore no more entitled to use a gavel in his chair than the Secretary or Treasurer. He is to command order only by his example.

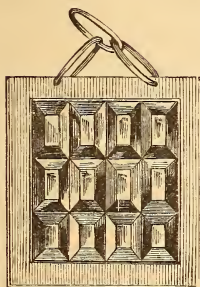
§ 10. *Combined P. G. and P. C. P. (or P. H. P. Regalia.)*

A P. G. who is also a P. C. P., *may* wear a scarlet collar (not more than $5\frac{1}{2}$ inches wide) trimmed with white, with a roll of purple (2 inches wide) trimmed with yellow; the collar to be united in front with three links. The collar and roll may be of velvet—the trimmings of metal.

P. H. Priests who are P. G.'s and also members of Grand Encampments, may wear the above regalia.—*G. L. U. S. Jour.*, 1874, pp. 6197 and 6222.

CHAPTER XII.

OF DEGREE LODGES, OR COMMITTEES, ETC., AND THEIR OFFICERS.—



VARIOUS modes have been adopted in the several States for conferring degrees. Subordinate lodges, to ballot for (or confer) degrees, must close finally, in full form, and then open in the first degree confer it, and close. Dismissing those not further qualified, it opens in the second degree, and so on, regularly, through all the degrees required to be conferred. In this case the regular officers of the Subordinate Lodge, or persons selected by them, officiate. In some States a Lecture Master, appointed by the D. D. G. Master, calls qualified brethren to his aid, and confers the degrees awarded by the lodge, usually soon after the lodge closes; in others, a Committee of Past Grands, or of the officers and qualified members of the lodge, confer the degrees at stated seasons; but as in all these modes the same duties are performed that occur in a Degree Lodge, we have thought proper to present our general directions in treating of that organization and its officers.

• § 1. *Constitution of Degree Lodges.*

The legality of Degree Lodges is recognized by the Grand Lodge of the United States, but their establishment is left to the option of the State Grand Lodges, who, again, leave the matter to the discretion of their subordinates and fifth degree members. The price for degrees is left to the control of State Grand Lodges.

When the requisite number of scarlet degree members of any locality wish to establish a Degree Lodge, they will proceed to organize informally, and petition their Grand Lodge for a charter, as directed in the case of a Subordinate Lodge. This charter empowers them to confer the five degrees on those who present the proper certificates; to elect as members all fifth degree members in good standing, who apply for admission; to receive the prescribed fees for conferring degrees, and for membership; but to impose no dues, pay no benefits, hold no property beyond what is necessary for performing their work, and enjoy no representation in the Grand Lodge. It opens in the fifth degree, and can transact no business (save conferring degrees) in any other.

§ 2. *Conferring Degrees.*

Too little care and attention, generally, has been bestowed on this important portion of instruction. They are generally conferred at the close of the ordinary Lodge-meeting, when members are tired, and desire to go home to rest, and few therefore remain to give the work due effect. In Degree Lodges, also, the attendance is generally thin, and the work is treated with too

much indifference, and hurried through as a thing more desirable to be rid of than to perform. The offices not being legal qualifications for other stations beyond, having no official degrees when passed, and no special honors or emoluments attached, are frequently poorly filled and irregularly served. Frequent absences require frequent changes in temporary supplies, many of whom are but imperfectly acquainted with the written and unwritten work, and therefore differ considerably from each other in their instructions to the candidates. All these evils combined, in some sections, tend greatly to mar the beauty and harmony of the instructions of our subordinate degrees.

The evil suggests its own remedy: let it be applied wherever possible. If conferred by the Subordinate Lodge, let it set aside one evening every month to confer degrees, omitting initiations and all other than absolutely necessary business. Let them be conferred deliberately; by none other than *good* readers; and have the candidates carefully and correctly instructed by a competent Teacher. If by a Committee, let them secure a good attendance of well qualified brethren. If by a Degree Lodge, let it secure competent and *zealous* officers, who *will* perform their duties correctly. And if the number of candidates is too great, as frequently happens in large cities, let them meet oftener, that the work may be well and understandingly performed.

§ 3. *Officers and their Duties.*

The officers of a Degree Lodge, as prescribed by the Lectures, are a Noble Grand, a Deputy Noble Grand, an Assistant Noble Grand, a Vice Grand, a Past Grand, a Conductor, and an Inside and an Outside Guardian, to

which are added, for the transaction of its business, a Secretary or Scribe, and a Treasurer. In Pennsylvania, where these Lodges originated, the ancient names are retained of High Priest, Deputy, and Assistant High Priest, Warden, &c.

The jewels, regalia, and robes of these offices are not prescribed by law, and consequently vary more or less in nearly every Degree Lodge. In Pennsylvania, generally, they approximate closely toward those of Encampment offices; in other States, those of the Subordinate Lodge, except that the colors are for the third degree.

The duties of the several officers correspond generally to those of similar officers in the Subordinate Lodge. Where there is any deviation, it is clearly noted in the book of Lectures. The Assistant and Deputy of the principal officer are seated, respectively, at his left and his right hand. The stations of the others correspond precisely to the stations of the corresponding offices of the Lodge.

The Principal and his Assistants should be good, ready readers, as should the Vice Grand (or Warden) and the Past Grand. If the Conductor is to instruct the candidates, as is sometimes done, he should be thoroughly instructed himself, and regular in attendance. But the chief officer should perform that duty in person, aided (if need be) by his Assistant.

The same remarks, as to reading and instruction, apply to a Lecture Master. And great care should be used to impress the candidate with the importance of remembering the mode of proving strangers, and our rule in regard to challengers.

The Scribe should be required to notify each Lodge *what* degrees are conferred on its members, and *when* they were conferred, that the Secretary may enter the

information on his books for the use of the Subordinate Lodge.

CHAPTER XIII.

OF PAST OFFICIAL DEGREES.

THESE belong properly to the Grand Lodge, but we introduce them here for convenience. They can be conferred only by some one specially authorized to confer them by the Grand Lodge itself; usually some Grand Officer, or the D. D. Grand Masters, and sometimes by a Degree Lodge.

They are conferred only for services rendered, save, in the case of a new Lodge, the first N. G. may receive the Past V. G.'s and the P. Secretary's degree; and the first V. G. the Past Secretary's. In some States they are made requisite to holding office in the Grand Lodge.

The Past Official Degrees for the Encampment were abolished years ago, and as there are no prescribed lectures to accompany these, they might as well have been treated in the same manner. Seldom do any remarks accompany the imparting of the unwritten language. We have therefore but few comments to offer.

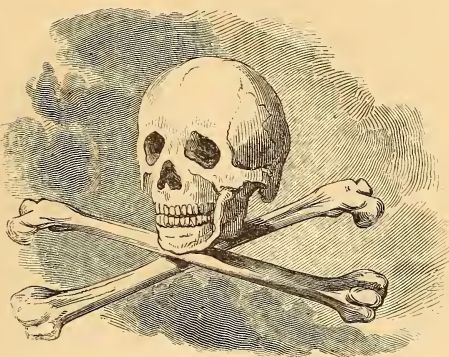
§ 1. *Past Secretary's Degree.*

If with proper integrity you have recorded the proceedings of your Lodge, you are entitled to receive the honors of this degree, and the S. and P. W. by which to



be known of all others of similar merit. You have magnified and made honorable a toilsome office, already rendered illustrious by the many great and noble men who have performed its duties. Ezra, and Daniel, and the prophets generally are classed as Scribes. But the Great Scribe, who writeth his laws on the universe and in the hearts of men, as his Finger inscribed THE LAW on the tables of stone, has Himself crowned the office with the excellency of glory. How terrible that writing on the palace-wall, which only His prophet could interpret to the dismayed Belshazzar: "MENE, MENE, TEKEL, UPHARSIN!" (Daniel v. 25.) May a similar sentence never be written against any Odd-Fellow!

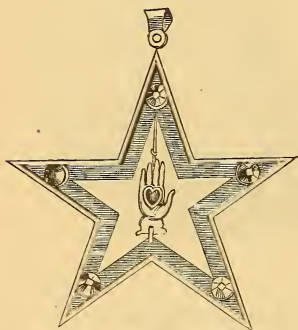
There is no prescribed Emblem, Jewel, Regalia, or Color for this degree. Its recipient retains those of the office passed.



§ 2. *Past Vice Grand's Degree.*

If you have faithfully aided the Noble Grand in restraining and suppressing all disorder, and enforcing the laws of our institution ; and if you have carefully administered the obligation and impressively delivered the charge in every case, you are worthy of this honorary degree. For by your fidelity has your (*color*) been honored and its illustrious exemplar been imitated. And in truth there is no inapt resemblance between your humble duties and those of Moses at Sinai. Both delivered the law, obligation, and charge of their office faithfully, and bound those under their instruction to order and obedience.

The Emblem, Jewel, Regalia, and Color of this Degree are simply those of the office passed.

§ 3. *Past Noble Grand's Degree.*

Having, with proper dignity and paternal regard, extended the arm of authority over your Lodge, and maintained its order and promoted its welfare, you are transferred to a chair of equal honor but greater repose, and are prepared to enter a Lodge of higher rank and more extended duties.

In your comparative ease here, and more extended field of active duty there, cease not to remember gratefully the kind partiality and unbought favors of your brethren, whose suffrages carried you through the chairs of the Lodge, and have thus elevated you to the dignity of membership in the Grand Lodge of your State.

Jewel.—A five-pointed star.

CHAPTER XIV.

OF SUBORDINATE ENCAMPMENTS.

IN this department of our labors, references to our former remarks will be necessary in all matters where Lodges and Encampments are *similar*.

§ 1. *How Commenced and Constituted.*

To become a member of an Encampment, an Odd-Fellow must have received the Scarlet Degree, and be in good standing in his Subordinate Lodge. Good standing* in a Subordinate Lodge is absolutely essential to membership in *any* other body in the Order—even in the Sovereign Grand Lodge itself. But suspension in the Subordinate Lodge for non-payment of dues, does not work suspension in an Encampment until one year afterward.

An Encampment is chartered by the Sovereign Grand Lodge of the I. O. O. F., or a Grand Encampment (recognized by the same) of the State, District, or Territory wherein it is located. It must be constituted of at least *seven* Odd-Fellows who have received the “Sublime Degrees,” as its three degrees are collectively termed. And it should be commenced and organized preparatory to institution, as recommended for Subordinate Lodges, Chap. IX., §§ 1–4, with these differences. There must be *seven* petitioners, their cards deposited with a D. D. G. Patriarch, if not forwarded; (or a D. D. G. Sire, if to be chartered by the Sovereign Grand Lodge of the I. O. O. F.;) and the Petition is forwarded to a Grand Encampment, (if not to the Sovereign Grand Lodge of the I. O. O. F.) See form of petition, No. 9, Appendix B. It will be instituted by a G. P., or a D. D. G. P., or a P. C. P. specially authorized; by a D. D. G. Sire, if chartered by the Sovereign Grand Lodge of the I. O. O. F.

* Which signifies contributing membership therein, and freedom from any disability by reason of non-payment of dues, or from charges under the penal provisions of the Order.

§ 2. *Opening—Working—Closing.*

For general information, see Chap. IX. §§ 7-9. The Encampment working differs from that of the Lodge chiefly in this. The Lodge is of the *civic* type: the Encampment is of the *military*; but Patriarchal, and therefore *pastoral*, also. The Encampment opens, and closes finally, in its highest degree, as it transacts all its business in that degree only. It opens and closes in each degree (with peculiar ceremonies) which it confers during any session. But while the military forms are observed in its opening and closing, the business is transacted as in the Subordinate Lodge, the officers recite their duties at opening, and it is always opened and closed with prayer by the proper officer.

With the additional instructions afforded by the sublime degrees, the Patriarch will find our general remarks on the duties of Odd-Fellows, in Chapters IX. and X., applicable to the duties devolving on him as an Encampment member. But we must first conduct him into that honorable station.

§ 3. *Application and Admission.*

Having received the degrees of the Subordinate Lodge, you will naturally desire to advance further. The Sublime Degrees, with their rich stores of instruction, lie before you, only waiting your application to be opened to your eager mind.* Procure, then, a copy of

* Some Encampments do not, others do, pay sick and funeral benefits—generally the same amount as the Subordinate Lodges in their vicinity. These benefits, of course, enhance the price of admission. The three degrees of an Encampment usually cost from nine to twenty dollars. The prices, as well as the benefits, vary considerably, not only in different States, but even in neighboring Encampments.

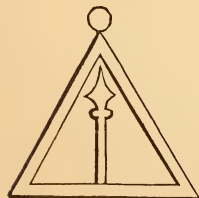
the Constitution and By-Laws of the nearest Encampment, and study them by the aid of some friendly Patriarch of your acquaintance. Then procure from the N. G. and Secretary of your Lodge, a certificate of your standing and grade therein. Sign an application, (forms are in Appendix B,) and deliver these documents, with the proposition fee, to your friend, who will do the rest. If elected, go forward with a stout heart, fearing nothing; for others have passed the way before you, and invite you onward. Novelty, even startling novelty, you will find, as once before; but let it not deter you from close attention to the more valuable lessons concealed beneath it in every degree through which you pass.

§ 4. *Committees and Appointed Officers.*

Their general duties correspond to those of similar offices in Subordinate Lodges, (Chaps. XI., XII. and XIII.,) so that a few words will define what is *peculiar* to the Officers of Encampments. The Appointed Officers are —



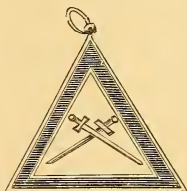
1. FIRST AND SECOND GUARDS OF THE TENT — appointed by the High Priest as his Supporters and Messengers — their stations, as Sentinels at each side of the Tent. The *Jewel* of each is a Halberd (Axe) within a Triangle of yellow metal.



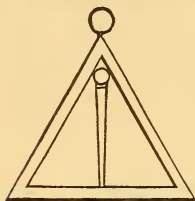
2. FIRST, SECOND, THIRD, AND FOURTH WATCHES — appointed by the Chief Patriarch to be — the 1st and 2d Watches, the R. and L. Supporters of the C. P.; and the 3d and 4th, R. and L. Supporters of the S.W.

At initiations, &c., they should *remain at their posts*. The *Jewel* of each is a Spear within a Triangle of yellow metal.

3. THE SENTINEL*—appointed by the C. P. Station and duties like those of Inside Guardian of a Lodge. (If an Outside Sentinel is appointed, his station and duties are those of an Outside Guardian.) *Jewel* for each, Crossed Swords in a Triangle of yellow metal.



4. THE GUIDE—appointed by the C. P. His station is in front of the 3d Watch—his duties like those of Conductor—the *Jewel*, a Staff within a Triangle of yellow metal.

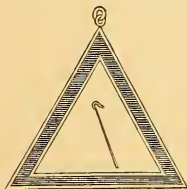


§ 5. *The Elective Officers.*

The Elective Officers of an Encampment are—a Junior Warden, a Treasurer, a Scribe, a Senior Warden, a High Priest, and a Chief Patriarch. Usually service for one term, or twenty-six nights, in an appointed office, renders eligible to an elective office; and one term in any of the inferior elective offices renders the incumbent eligible to the chair of the High Priest or Senior Warden; and after one term

in that office, he is eligible for election as Chief Patriarch; but this arrangement depends on the regulations of each Grand Encampment.

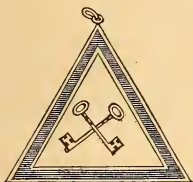
1. THE JUNIOR WARDEN.—The



* To lessen the visits of the Junior Warden to the ante-room, (to examine and admit members and visitors,) an Outside Sentinel may be appointed by the C. P. This, though not contemplated by "the work," is countenanced by the G. L. U. S. (*Jour.* 1871, pp. 5200, 5201,) and is found very convenient in practice.

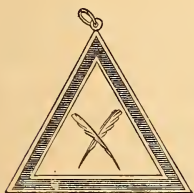
Jewel of this office is a Crook, within a Triangle of yellow metal.

His *duties* are, to examine the Patriarchs at opening; to see that the officers are at their stations; to open and close the Encampment in each degree; to assist the Chief Patriarch and High Priest as required; to preside in the absence of the superior officers, (if the local laws permit;) to examine every brother that applies for admission, and see that he is in proper regalia, and addresses the chairs properly. His station is in front of the 1st Watch.



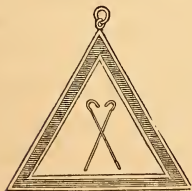
2. THE TREASURER.—His *Jewel* is Crossed Keys, within a Triangle of yellow metal.

His *duties* correspond to those of the same officer in a Subordinate Lodge.



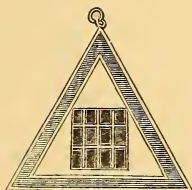
3. THE SCRIBE.—The *Jewel* is Crossed Pens in a Triangle of yellow metal.

His *duties* are the same as those of an only Secretary in a Subordinate Lodge.



4. THE SENIOR WARDEN.—The *Jewel* is Crossed Crooks within a Triangle of yellow metal.

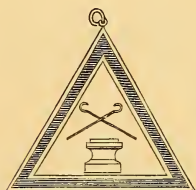
His *duties* are analogous to those of a Vice Grand, whose chair he occupies when the Encampment meets in a Lodge-room. He presides in the absence of the C. P., and is entitled to the T. P. W



5. THE HIGH PRIEST. — The *Jewel* is a Breastplate within a Triangle: the former may be colored appropriately, the latter of yellow metal.

His *station* is within the Tent, behind the Altar, and the Tent is usually placed at the side of the room, on the right of the C. P.


His *duties* are to offer up the prescribed prayers at opening, closing, and in conferring the degrees; to instruct candidates and members in the Lectures, &c.; and to administer the other duties of his office.



6. THE CHIEF PATRIARCH. — The *Jewel* represents an Altar with Crossed Crooks, within a Triangle of yellow metal.

His *duties* are similar to those of the Noble Grand of a Lodge, whose chair he occupies when the Encampment is held in a Lodge-room; and, like him, he is entitled to the T. P. W., and superintends the examination of visitors by card. He should possess the same high moral and social qualifications; the same mental activity and acquirements; the same business tact and energy; the same intimate acquaintance with the characters and abilities of the brethren under his charge; the same ready knowledge of the laws and usages of the Order and the rules of debate; the same dignity of carriage, evenness of temper, firm decision, and courtesy of manners; and the same kindness of heart, that are pre-eminently required in the Presiding Officer of a Lodge.

7. "THE ENCAMPMENT REGALIA shall be black apron and gloves. Patriarchs who have attained the R. P. Degree, purple collars or baldrics, trimmed with yellow lace or fringe. Past Chief Patriarchs shall wear purple collars or sashes, trimmed as above defined."—*Journal G. L. U. S.*, p. 4357.

 For Combined Regalia of P. G. and P. C. P. (or P. H. P. if a member of a Grand Encampment), see page 250. For Jewel and Regalia of P. G. P., see page 320. For Regalia of Uniformed Patriarchs, see page 306. And for Street or Parade Regalia for Patriarchs. see page 309.

§ 6. *Commanding Order.*

We would repeat here what we have said on the use of the Gavel, Chap. XIII. § 9. In the Encampment, the officers use their emblems of authority in the same manner as the gavel is used in the lodge: always conforming, of course, to the directions of the written work. The C. P., *only*, commands silence and order, and the rising and seating of the Encampment, in all those cases where the book does not direct otherwise. And the Senior Warden assumes to do so only when the C. P. is so engaged that he overlooks or cannot attend to it. A careful examination of the installation ceremony and the charges, in connection with the above remarks, will, it is believed, tend to lessen the perplexity often occasioned by the abuse of the emblem of authority, and abate not a little of the unnecessary noise occasioned by its too frequent use by the second officer.

§ 7. *Conferring the Degrees.*

But one degree should be conferred on an applicant at any session ; and this should be well and properly conferred. Not only impart and use correctly, and with precision, the P. W., S. and G., for they are the keys which admit a man to the privileges and benefits of our meetings, but strive also to excel in the appropriate manner of delivering our lectures and charges, and conferring the Patriarchal degrees. We have not yet given sufficient attention to this subject. They are of a higher order and different character, and require more care than those that have preceded them. And yet we have given them less attention and labor. Encampments generally have looked at each other, not to copy improvements but to justify defects and excuse irregularities. If this practice is continued until it becomes general, our course must be downward, and end in riot and disorder.

We have said elsewhere that the Odd-Fellow should be always a gentleman, in the proper sense of that word. The Patriarch should be especially such, "serious and thoughtful." He should ever conduct as one in the Encampment, and *never* subject any one entering it to any treatment that is boorish. Every part of our Patriarchal work is designed to set forth and illustrate *serious* and important lessons, and to make a salutary impression on the minds of our members. But if performed in a hurried or confused manner, no proper or definite impression can be made. If performed in a burlesque or trifling mode, it will excite only contempt or disgust. By converting serious things into jest, and mingling buffoonery with prayers, we lower our own

self-respect and blunt our moral feelings, while we outrage decency and wound the sensibilities of others. If we perform the work in a rude, coarse manner, we rouse feelings in the candidate directly opposed to those it was designed to inspire, destroy the entire effect of our beautiful ritual, and wound the feelings of the candidate, if not injure his person, and drive him from us disgusted. Depend upon it, that if a public excitement is ever got up against our Order, the improper modes of performing our work pursued by some Encampments will be the fuel to feed its destroying flames.

CHAPTER XV.

OF THE PATRIARCHAL DEGREE.

§ 1. *Introduction.*

1. **THOUGH** teaching peaceful lessons, the Encampment assumes military forms. The candidate is therefore met with a more rigid scrutiny and in a sterner manner than on his entrance into the Subordinate Lodge. He need not wonder, then, at the strict watch which will be kept over him, nor at restraints that will be imposed on him until he has passed the ordeal, and proved himself to be no enemy in disguise, but a true Odd-Fellow. Let him rely on the kindness of his guardian to sustain and defend him until justice awards him release, and the benevolence of the Patriarchs greets him with hospitality and fraternal welcomes.



2. From the great trial of Abraham, the Father of nations, to the present day, human life has been full of troubles and of trials—friends and brothers have been mistaken for enemies, and enemies for friends. The passionate and impatient, acting from impulse instead of reason, only aggravate their difficulties; but he who fails not in duty, acting on principle, at last passes beyond the darkness and difficulty, and, trusting in God, finds those who refresh his spirit, and grant repose. Follow, then, in the path of right and duty, travelled by the true patriarchs, and their reward will also bless you.

3. A true Patriarch never closes his tent against a stranger in distress. Hospitality is not only a sacred but a pleasing duty, acknowledged such in all ages and among all nations. As a Patriarch who has needed it, be therefore ready to grant it. Our God

is the universal Father. He teaches us to be kind even unto the evil and the unthankful, by his sunshine and his rain, which he dispenses to all alike. But while it is our duty to minister to the wants of the stranger, without inquiring into his country, or his creed, or even the causes of his misfortunes, it is also a duty we owe to self and family to admit no treacherous or vicious person into our confidence, or give him power to harm ourselves or others. We have a right, therefore, after relieving immediate necessities, to examine carefully the pretensions and characters of those with whom we hold intercourse. On these principles every Lodge and Encampment claims to examine rigidly all who ask admission to their mysteries, or claim to enter their portals as Odd-Fellows.

4. And here you will find your previous instructions in Odd-Fellowship of essential service to you. May you be able to show that you have not been an inattentive hearer, nor a heedless performer of their inculcations, that you may enter, without difficulty or delay, on the privileges and duties now opening before you in the Patriarchal Degree. As one who has received the Degree of Truth, and thus become a representative of the oracle of Truth, you are prepared to become a shepherd of men, and enter the society of Patriarchs, who were herdmen in olden time. As a good shepherd, ever instruct men in "truth spoken in love." Warn seasonably of danger. Give care and aid to the perishing. Be true and kind to all in your charge. Be reverent to aged

brethren, and honor your parents, and thus inherit the blessing of your heavenly Father.

* * * * *

5. We have referred to Abraham, "the Friend of God," and to the great trial of his Faith in the Divine promise, and his ready obedience *because* of his confiding trust. It is well to imitate that trust and obedience in every difficulty and perplexity in our life-pilgrimage, as well as the simplicity and hospitality of the patriarchal life. Among men, like is apt to beget like. Therefore avoid arrogance and domination; for "pride goeth before destruction, and a haughty spirit before a fall." "A soft answer turneth away wrath, but grievous words stir up anger." How well Abraham exemplified this, when his and his brother's herdmen engaged in a quarrel, which was likely to involve both families. But Abraham said unto Lot—"Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren. Is not the whole land before thee? Separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or, if thou depart to the right hand, then I will go to the left." Genesis xiii. 8, 9. And the result of this brotherly love was prosperity and peace.

6. A soul so confiding in God, so unselfish toward man, could feelingly and yet calmly, in the midst of greatest trials, and on the eve of severest sacrifices, say with the Psalmist—

PSALM XXIII. 1-5.—The LORD is my Shepherd, I shall not want. He maketh me to lie down in green pastures. He leadeth me beside

the still waters. He restoreth my soul: He leadeth me in the paths of righteousness for His name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me; Thy rod and Thy staff, they comfort me.

Thus duty becomes a delight, and sacrifice a privilege. In Abraham's case, the trial resulted in sparing Isaac to fulfil the promise that many nations were to come from him, and the great lesson was taught Abraham, and through him to his descendants, and through them to the world, that the only true God rejects human sacrifices—will not have parents take the lives of their offspring, as acceptable to the Father of all.

Remember, then, that as Abraham was called to the service of the true God, and as Isaac was unbound and redeemed from the darkness of death, and as the Patriarchs of old were men of faith and fortitude, if you would really and truly imitate their virtues and inherit the same blessings, you must shake off debasing errors, and be made free with the life and liberty our God requires us to exercise and to enjoy.

* * * * *

7. Having qualified yourself to assume the highest duties of manhood, and become a shepherd of men, and a patriarch among Patriarchs, imitate the Trust and Obedience of Abraham, and emulate the Hospitality and other virtues of Patriarchal life. It should be the aim of your life, for by it only can the great and good in your nature be developed. All the feelings, passions, and impulses lead only to evil, without it. But with it, all tend to good,

to happiness, which vice promises but never bestows. Virtue increases and exalts even the common joys of sense. Its influence extends to all the vocations of life, strengthens the affections and sympathies, gives wisdom to youth, activity to manhood, and glory to age: it is a safeguard in prosperity, a solace in adversity, a comforter in affliction: it opens to us every true enjoyment of life, and passes with us into life eternal.

§ 2. *Concluding Remarks.*

8. Having taken the Crook as the symbol and token of your profession, let it ever remind you of the simplicity of the Patriarchal life, and the purity of faith by which the Patriarchs were guided. What a pleasing picture in contemplating antiquity! The world has advanced in civilization and knowledge, but still the heart looks back with regret at its departure from those simpler, though ruder habits of early virtue and goodness. In our Tents we may revive much of what thus charms us. And in our lives we may copy that confiding faith and guileless simplicity. By practising universal fraternity, we may extend further and further around us, the golden links which chain heart to heart in a stronger and broader sympathy, till at last they bind the earth in concord of virtue and peace.

To effect this, let each heart combine its wishes and energies with every other heart having the same object, irrespective of sect or nation, that *all* may work *together* for the general good. Cherish, then, the teachings of our Order, till your soul,

imbued with their spirit, gives forth their beauty and their power. Consider the stranger still as a man: give him needed sustenance and repose, whatever his country or his creed, his vices or misfortunes, that you may influence him for good. But your brother Patriarchs, let them especially share your sympathy and experience your aid. Unite with them in all good works. Let not contention or envy separate you, for ye are brethren. If one injure you, consider well—it may have been undesignedly, or under some misconception. Be candid with him, and frank. State the wrong fairly and kindly. If he repent, wipe off even the remembrance of the wrong, that it stand not against him. Remember that you, too, are fallible; that you, too, may need kindly correction; that you, too, may stand in need of fraternal forgiveness.

Such are the principles a Patriarch must practise. Not alone entering our Tents, not alone learning our mysteries, not alone wearing our badge, not alone bearing the offices and honors of our Order, can make a man an Odd-Fellow; but *living an Odd-Fellow's life*. “If ye *know* these things, happy are ye if ye *do* them.”

§ 3. *Regalia and Color.*

The *Regalia* of the Patriarchal Degree is a *black apron* and *black gloves*; for the *Color* of this Degree is *black*.



CHAPTER XVI.

OF THE GOLDEN RULE DEGREE.

§ 1. *Introduction.*

1. THE candidate for this Degree should be firm and decided in his answers to all questions asked him, and patient in all required of him, that he may the better understand its instructions as they are successively unfolded: especially its great lesson of charity, evinced in what is usually termed *toleration*.

2. Behold the necessity of this lesson in our world. Religion is often measured by State lines and regulated by statute law. The Christianity which is lawful on one side of a mountain, or stream, or even an imaginary line, is punished with confiscation, imprisonment, or death, on the other side. Does God require this at the hands of one portion of his children toward the other portion, their brethren? Has he instituted such laws: does he inflict such penalties for differences of opinion? For when did not persecution and intolerance rather confirm than convince those against whom it was waged? A standing proof, it would seem, that Providence would rather prosper wrong ideas than bloody practices. Error of the head, even though it mislead the heart, appears more favored than that

bloody zeal which would immolate on its altar a brother who is deemed in error.

3. Do you not desire that a better principle should govern sects and individual worshippers in their actions toward each other? An observance of the Golden Rule—"Whatsoever you would that men should do unto you, do ye even so unto them"—how would it gently remove, not only the fetters of the body, but those which bind the soul also, so that the mind could fully examine Truth, and trample on the prejudices which deprive the free-born soul of its birthright. Then could each child seek after its heavenly Parent freely, and worship him voluntarily, as the best information might lead judgment and conscience to dictate.

Brethren, let this be our work. Boldly, freely, unawed by danger, let us assert our right to seek and obey divine truth: assert it not only as *our* right, but as the right of *others*, of ALL. The authority of conscience in religion must be paramount. Those high moral affections and duties which have the Creator as their object, no human legislation can or should restrain or suppress. In our Tents no sectarian or national distinctions are recognized. All are entitled to the rights which each claims for himself. All are equal, all are brethren: owning one origin, one nature, one destiny. Living the same life, one interest thrills alike in every heart. If our brother suffer, we feel his anguish; if he prosper, we share his joy. The pains and woes of each swell the common tide of humanity's evils, in which we have an equal share and a common lot. All our rights

are based on the same great foundation. He, therefore, who assails a brother's rights, attacks our own: an invasion of his welfare is an aggression on ours; for our rights are the same, and our happiness is increased by the enjoyments of those who surround us. It is our recognition of this great principle that leads us to *claim* and to *grant* sympathy in suffering, unity in working, freedom in thought and worship, and to resist the force that would invade the natural rights of the human soul.

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4. But how slowly does that Golden Rule find a home in the minds and hearts of men! How averse are worshippers of even the same Deity, but of differing sects, to practise its salutary and divine injunctions! Look over the world of mankind, and see the dissensions, and hates, and strifes, its neglect occasions.

5. Here is the White Race, everywhere dominant—everywhere spreading abroad from its Asiatic birthplace; leaving behind it the land of Adam, of Noah, of Abraham, and of Moses to be occupied by hordes in various stages of semi-barbarism, and divided in their religious faith between the Law, the Cross, and the Crescent. And the emigrating and spreading Whites are likewise divided into sects, as hostile to each other as the hordes they have left behind.

There, in Southern Asia, behold a Brown Race, greatly learned in science and skilled in arts, and worshipping in splendid temples—but alas, it is pagan in its worship, and intolerant in its zeal, and

especially severely strict in its severing and dividing lines of hereditary caste.

And then comes the Yellow Race—the Mongolians, who also inhabit Asia—who worship as directed by Confucius, and by pagan rites. Their mental advancement, and wonderful handiwork in manufactures, have not yet freed their hearts and minds from cruelty and intolerance.

Turn we to the Red Race, mostly ignorant of letters and art—subsisting by the use of the bow and arrow—worshipping the elements, the sun, moon, and stars as the agents and emblems of the Great Spirit.

And behold Africa, the land of the Black Race—generally barbarians, mostly intolerant and cruel, almost as a matter of course.

6. All these races appear to be advancing onward in civilization, but how slowly! The human race is progressing by their skill in workmanship and ingenuity in devising, and their increasing intelligence. And all recognize some creating Power and Providence, and aim to honor and propitiate it by their worship. But how many are ready, in their bigotry and intolerant zeal, to persecute unto death all who differ from them, and dare to avow a faith diverse from that which they profess. Yet duty to solemn convictions of truth and right—to conscience and the welfare of humanity—oft demand the frank and sincere avowal of a purer and better faith, though at the risk of martyrdom. The time will come when the blood of the martyrs will be the seed of a true church—one respecting the rights of

conscience, the freedom of the soul, and the duty of obedience to the Golden Rule. The following Parable, generally ascribed to Dr. Franklin, and familiar to the schoolboy of the passing generation, sets forth very beautifully the inconsistency and wickedness of a persecuting spirit.

PARABLE AGAINST PERSECUTION.

Aram was sitting at the door of his tent, under the shade of his fig-tree, when it came to pass that a man, stricken with years, bearing a staff in his hand, journeyed that way. And it was noonday. And Aram said unto the stranger, "Pass not by, I pray thee, but come in, and wash thy feet, and tarry here until the evening; for thou art stricken with years, and the heat overcometh thee."

And the stranger left his staff at the door, and entered into the tent of Aram. And he rested himself. And Aram set before him bread and cakes of fine meal, baked upon the hearth. And Aram blessed the bread, calling upon the name of the Lord. But the stranger did eat, and refused to pray unto the Most High, saying, "Thy Lord is not the God of my fathers, why, therefore, should I present my vows unto him?" And Aram's wrath was kindled, and he called his servants, and they beat the stranger, and drove him into the wilderness.

Now in the evening Aram lifted up his voice unto the Lord, and prayed unto him. And the Lord said, "Aram, where is the stranger that sojourned this day with thee?" And Aram answered and said, "Behold, O Lord, he ate of thy bread, and would not offer unto thee his prayers and thanksgivings. Therefore did I chastise him and drive him from before me into the wilderness."

And the Lord said unto Aram, "Who hath made thee a judge between me and him? Have not I borne with thine iniquities, and winked at thy backsliding; and shalt thou be severe with thy brother, to mark his errors and to punish his perverseness? Arise, and follow the stranger, and carry with thee oil and wine, and anoint his bruises, and speak kindly unto him. For I, the Lord thy God, am a jealous God, and judgment belongeth unto me. Vain is thine oblation of thanksgiving without a lowly heart. As a bulrush thou mayest bow down thy head, and lift up thy voice like a trumpet;

but thou obeyest not the ordinance of thy God if thy worship be for strife and debate. Behold the sacrifice that I have chosen. Is it not to undo the heavy burdens, to let the oppressed go free, and to break every yoke? to deal thy bread to the hungry, and to bring the poor that are cast out to thy house?"

And Aram trembled before the presence of God. And he arose, and put on sackcloth and ashes, and went out into the wilderness to do as the Lord had commanded him.*

* It is said that Dr. Franklin was at a large party among several dignitaries of the Church of England, when the subject of compelling conformity to an established church, by law, was introduced. After several of the clergy had defended the obnoxious principle, the doctor was called on for his opinion. He recited to them, as Scripture, the above parable; and they, deceived by its style, and the doctor's gravity, suspected not the deception, but acknowledged its force, and yielded the argument.

Whether the occasion and result were exactly as above stated, or not, it is true that the parable was published as Dr. Franklin's, and that it was alleged that he stole it from Jeremy Taylor, who closes his work on the "Liberty of Prophesying," with the following version of the same story.

"I end," says he, "with a story which I find in the Jews' books:—When Abraham sat at his tent-door, according to his custom, to entertain strangers, he espied an old man who was an hundred years of age. He received him kindly, washed his feet, provided supper, and caused him to sit down: but observing that the old man ate and prayed not, nor begged for a blessing on his meat, asked him why he did not worship the God of heaven? The old man told him that he worshipped the fire only, and acknowledged no other God; at which Abraham grew so zealously angry, that he thrust the old man out of his tent, and exposed him to all the evils of the night, and an unguarded condition.

"When the old man was gone, God called to Abraham, and asked him where the stranger was? He replied, 'I thrust him away, because he did not worship thee.' God answered, 'I have suffered him these hundred years, although he dishonored me, and couldst not thou endure him one night, when he gave thee no trouble?' Upon this, saith the story, Abraham fetched him back again, and gave him hospitable entertainment and wise instruction. 'Go thou and

7. Leaving the discordant world of sects, now survey, in contrast, any body of men where the Golden Rule prevails. A Lodge or an Encampment

do likewise,' and thy charity will be rewarded by the God of Abraham."

Now here, it must be confessed, is the story, leaving to Dr. Franklin only its dress and its interesting auxiliaries. That the doctor did not himself claim to be the *author* of the *story* is rendered highly probable from the fact that it is not found in the authentic edition of his works, published by Wm. Duane, Philadelphia. But the original, from whence Jeremy Taylor got his version? It is given in Dr. Priestly's works, quoted in Latin from "Shebeth Jehudah. The Tribe of Judah, the Virgin Daughter of Solomon; containing the various Calamities, Martyrdoms, Dispersions, &c., of the Jews. Translated from Hebrew into Latin, by George Gentius. Hamburg, 1680." A friend has furnished us with the following translation:

"The most noble author Sadus relates that that venerable example of antiquity, the patriarch Abraham, celebrated for the glory of hospitality, thought it not happy nor fortunate for him, unless he had received some guest, whom, as a presiding genius of his household, he might serve with all kind offices. Once upon a time, when he had no guest, and had sent abroad to seek for a stranger, he perceived a man bowed down with years and wearied with travelling, lying under a tree. Approaching him, he led him home as his guest, and cherished him with every attention. When the supper was ready, and Abraham and his family addressed themselves to prayer, the old man stretched forth his hand to the food, making no show of religion or piety. Seeing which, Abraham thus addressed him: 'Old man, it scarcely becomes thy white hairs to take food without previous veneration of the Deity.' To whom the old man replied, 'I am a fire-worshipper, and ignorant of that sort of manners, for our fathers have never taught me such piety.' At which words, Abraham, horrified that he had intercourse with a fire-worshipper, as one profane and a stranger to the worship of his God, removed him from the table, and drove him from his house, as an offence to his company, and an enemy to his religion. But behold, the Great God at that moment admonished Abraham. 'What dost thou, Abraham? Becomes it thee to have done this? I have given this old man, although un-

of Odd-Fellows, shows that it is possible for brethren of diverse faiths to meet and work together in "unity of spirit," and "in the bonds of peace."

grateful to me, life and sustenance for more than a hundred years; canst thou not give the man one meal, nor bear with him even a moment?' Being thus admonished by the Divine voice, Abraham brought back the old man from his journey, and attended him with such kind offices, piety, and converse, that by his example he led him to the worship of the true God."

Such is the version of 1680. The original of all, by "the most noble author Sadus," (believed to be *Arabic*,)—who will furnish that?

Long as this note already is, we cannot refrain from adding to it the following appropriate parable by Krummacher.

"THE PARSEE, THE JEW, AND THE CHRISTIAN.

"A Jew stepped into a Parsee temple, and saw there the holy fire. He spake to the priest: What! do you worship the fire? Not the fire, replied the priest: it is to us an emblem of the sun, and of its genial light. Then asked the Jew, Do you then worship the sun as your God? Do you not know that this also is a creation of the Almighty? That we know, answered the priest; but man being dependent on his senses, needs sensible signs in order to apprehend the Most High. And is not the sun the type of the invisible, incomprehensible Source of light that embraces and blesses all?

"Then the Israelite answered: Do your people, then, distinguish the type from the prototype? Already they call the sun their god, and even sinking from this again to a lower image, bow before the earthly flame. You charm his external, and dazzle his internal eye; and while you hold up before him the earthly light, you withdraw from him the heavenly. You should not make unto thee any image, nor any likeness at all.

"How then, asked the Parsee, do you designate the highest nature? The Jew replied, We call it JEHOVAH ADONAI, that is, the Lord who is, who was, and who will be! Your word is great and glorious, said the Parsee, but it is fearful.

"A Christian then stepped up and said, We call him OUR FATHER. The Gentile and the Jew looked on each other with amazement, and said, That is the nearest and the highest. But who gives you the

The high walls of division in the outer world, which separated men from each other, are here removed; for the brethren have travelled into the warmth and light of the Golden Rule. They have left their prejudices at the outer door, and here, and now, mingle in the bonds of the brotherhood of humanity, for the sake of harmony and peace. The descendants of Abraham, the various differing followers of Jesus, the Pariahs of stricter sects, here gather around the same altar, as one family, manifesting no differences of creed or worship, and discord and contention are forgotten in works of humanity and peace. Such scenes lead the lover of God and of mankind to sigh, "Oh, when shall the warrior's spear be broken, and his sword rest within its scabbard, and the united thoughts and energies of man be given to the service of humanity in the cultivation of fraternal love, justice, mercy, and true righteousness—to the service of God, in seeking to know him better, to love him more, and to serve and obey him in all things!"

8. And that glorious and blessed era will yet come. Patriarchs, Prophets, and Apostles have not predicted it in vain. Good men and true will not lose the labor with which they have sought to effect it. And

courage thus to address the eternal? Who else, said the Christian, but He, the Father himself? * * * * *

"And when they understood it they believed, and lifted up their eyes joyfully toward heaven, and said, full of fervor and spirit, Father! dear Father!

"And now all three shook hands, and called themselves BROTHERS."

the principle of Toleration, based on fraternity, as combined with the active benevolence of our beloved Order, will enable us to be co-workers with them in hastening its coming. Hence let us ever remember that, from whatever cause, men do not think, any more than they look alike. And while we tolerate neither laxity of principle nor viciousness of conduct, we may safely allow each man to form and profess his own opinions, while we unite with him in practising those great precepts which belong to all religions, and which all acknowledge to be paramount as rules of life. The Golden Rule finds a ready response in every conscience. All will assent to its rightfulness and its importance. Let us then not cease its practice, while we urge the reasons for our faith. On it let us all unite in furthering the mission of Odd-Fellowship, till man everywhere shall behold in every fellow-man a brother; till all shall realize that SIN is the worst *evil*, and HATRED the worst *sin*, to individuals and to the race; till mankind shall indeed be one family, and one great law, the law of LOVE, shall bind continents, isles, and nations in one community forever. For this "consummation, devoutly to be wished," let us hope, labor, and ever pray unto that God who is Love, even the Father of all.

§ 2. *Regalia and Color.*

The *Regalia* of the Golden Rule Degree is a *black apron* trimmed with *gold* or *yellow* lace or fringe—emblematic of the Degree, the *color* of which is *gold*.



CHAPTER XVII.

OF THE ROYAL PURPLE DEGREE.

§ 1. *Summary of Preceding Degrees.*

1. EACH degree has its special lesson for the candidate, but each special lesson is only part of a well-digested, closely connected, and harmonious system of social morals. The Herdman needs religious trust and obedience, and human hospitality. And the Patriarch, in teaching divine truth, needs toleration—the hospitality of thought. Application of the Golden Rule, in the spirit of a broad love of humanity, will lead to desires for “that rest which remaineth for the people of God”—the Rest of Faith—the prelibation of the Rest of heaven itself. This is taught in this sublime Degree—which is but a shadowing of our life-pilgrimage in search of rest. And by this Rest is not meant indolence—not cessation of action of mind or heart—but the earthly foretaste of the heavenly rest. For Heaven is the Reality of what Regeneration prefigures. That heavenly, purely spiritual repose, is only a higher, greater freedom in which to exercise our powers aright—easily—willingly—joyfully!

“Rest is not quitting
The busy career:
Rest is the fitting
Of self for its sphere.

* * * * *

“’Tis loving and serving
The Highest and Best!
’Tis ONWARD! unswerving—
And that is *true rest*.”

§ 2. *Introduction to the Degree.*

1. Let all who are weary of ill-doing, and heavy laden with doubt and error, seek the unwearying activity of true righteousness, and the calm search after truth and Divine assurance: such will find rest to their souls. And they will find it only by traveling the road the Patriarchs trod before them.

2. There is no true, real rest *on earth*. Once entered on life, all is toil and trouble, from infancy to old age. We are enticed and hurried onward, and still onward, without power of halting to enjoy the beautiful and pleasing of present time on the journey. The child enjoys not the sunshine of a mother's caress, he longs to be a youth. The youth is beguiled from his gladsome sports by the wish to become a man. The man is impelled onward, yet onward, through perils, struggling and striving ever after enjoyments which flee as he pursues, and burst in his grasp. And thus the restless spirit is impelled on life's swift current, till it is merged in the ocean of eternity!

3. But you are strong in body and stout in heart, and the experience of others is nought to you. You hope for a better fate than has been won by those who preceded you. The wreck of their joys will save you from their disasters; the wild torrents that overwhelmed them, you feel strong to stem. Be it as you say. Onward, then, and God speed

you in your laudable endeavors, and furnish you with good guidance and sure protection.

4. If true principle, combined with stern integrity, be your guide and safeguard in the journey, all will be well. However derided by the worldly-wise, and abused by the imprudent, it alone can lead you through the intricacies of your path, and deliver you from the temptations that would allure you from your onward course.

* * * * *



5. Onward, but be wary. Narrow and rough though the path be, it is better than the broad and flower-strewn way that leads to death. Press on, though obstacles increase, and the gloom thickens, and the dark forests threaten to shut out the day. Seek not ease, O pilgrim, for it can be obtained only at the risk of delay and perhaps destruction.

6. Be principle still your guide. If Sensuality

calls, in siren tones and songs of mirth, opening an easy road beneath your feet, turn not in. Look down, and behold serpents twined among the roses; note that the laughter is that of giddy intoxication; see the iron bands concealed in the flower-wreaths, rusting into flesh, and mind and heart. Oh, there is no canker equal to sensual lust! If Ambition invites to worldly glory, behold beneath her robes meek humanity bleeding in the dust! Turn from her chaplet, crimsoned with the blood of brethren slain; and her laurels, watered with the tears of widowed mothers and orphaned babes. "He that taketh the sword shall perish by the sword." The spirit of fell destruction that would lure thee on to fame, will as readily pile *thy* corpse on a heap of slain, a monument to another's honor. No, no; let *useful* aims engross your energies, that the world may feel you have not lived in vain. And be your journey long or short, "the great teacher, Death," is neared at last, before whose scrutinizing eye all your life-deeds will gather darkness and rust, unless they were wrought in love and goodness. Be firm, then, in principle, and you may hope for the best. A rugged path is traversed at last, and when the waning light of old age is reached, you will retrospect your journey and find it short, for life is brief at most. Passing the critical period of life which establishes its character, you turn the hill, and begin its descent. Rapidly now you approach the great aim—rest, the only true rest.

7. Yet deem not all trials past. Many, indeed, sink exhausted before they reach this stage. A

few troubles are yet in the distance, which, if passed safely, will leave the way to peace and glory all open before you.

8. Your progress now will be more equable, less exciting. Experience has calmed the tumult of your spirits and sobered your expectations. The storm of death may soon burst upon you, but you will not fear it: it will but prepare you for a purer atmosphere beyond. Besides, on its retiring gloom is set the signet bow of Hope, placed there by the hand of our covenant-keeping Father.

9. Your guide must soon leave you. In other words, Faith must give place to Knowledge, Hope to Fruition. However serviceable in this world of shadows and blindness, they imperfectly represent the glorious realities beyond. Those of defective judgment and wayward passions may lay their own errors at the door of their guide; but he who has truly followed the leadings of a divine Faith and Hope can better judge their worth as teachers and comforters here, and guides to the great realities on high.

10. But better even their imperfect teachings than the starless night of their absence; better their guidance than wandering unled, through snares and pitfalls, passion-tost and impulse-driven, unto destruction without them. They bring to cheering music and to joyous light the wandering soul at last.

11. Happy they who, admitted to the company of departed patriarchs of time, are permitted to sit down with Abraham, Isaac, and Jacob, at the feast

of Heaven's kingdom. It may be said of them, "Ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem; and to an innumerable company of angels; to the general assembly and church of the first-born, which are written in heaven; and to God, the Judge of all; and to the spirits of just men made perfect."*

12. In imagination place yourself *there*, and review the probable pilgrimage of your life. Such reviews may be salutary to your real future.

The progress, so tedious at the time, how rapid! The discipline, so sharp, how purifying! All excellence gained has been the result of toil; all perfection acquired, the fruit of suffering. How blinded are we, not only to danger, but to good! What childish desires, restless and unsatisfiable, impel us onward! What bubbles we grasp after; what bubbles burst in our grasp! "What shadows we are, and what shadows we pursue!" Thus, from our first feeble wail in the cradle, to the last groan on the bed of death, "all is vanity and vexation of spirit." And Death is at our side through it all: watching the first breath we draw, implanting disease in our sustenance, impregnating the vital air with his breath; he pursues us steadily to the close, and triumphs at last. How necessary, then, to realize these facts, that we may sedulously practise those principles which alone can convert his conquest into our triumph, and make us *more* than conquerors over this last enemy.

* * * * *

* Hebrews xii. 22, 23.

§ 3. *Concluding Remarks.*

13. Let us be Patriarchs, then, in deed, and not in name only. Let us contemplate with reverence all that is good, and copy all that is laudable, in the characters and lives of those ancient worthies. They were faithful, confiding in the veracity of Him who promised. They showed their faith by works, not by professions only. What a glorious galaxy is furnished in the Epistle to the Hebrews!

14. SCRIPTURE LESSON.

By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he, being dead, yet speaketh. By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith. By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed, and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose maker and builder is God.

By faith Isaac blessed Jacob and Esau concerning things to come. By faith Jacob, when he was a-dying, blessed both the sons of Joseph, and worshipped, leaning on the top of his staff. By faith Joseph, when he died, made mention of the departing of the children of Israel: and gave commandment concerning his bones. By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child, and they were not afraid of the king's commandment. By faith Moses, when he was come to years, refused to be called the son of Pharaoh's

daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. By faith the Israelites passed through the Red Sea as by dry land, which the Egyptians essaying to do were drowned.

And what shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephtha, of David also, and of Samuel, and of the prophets, who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.—HEBREWS xi. 4, 5, 7-10, 20-25, and 29-34.

15. Such are the men we should imitate in their adherence to true worship, in their fidelity to duty, in their devotion to the interests of posterity, and in their hopefulness for the future. Virtues like these are of more worth than many jewels or heaps of gold—are the only true riches and honors of the soul, and will furnish comfort and peace when all else on earth fades from the grasp and vanishes from the sight.

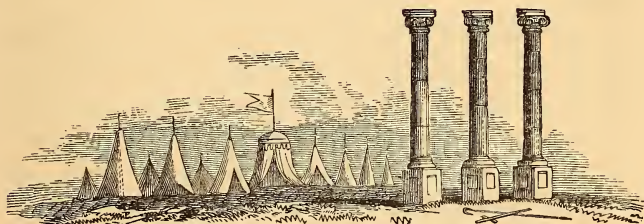
16. In concluding our remarks upon this highest degree of the Subordinates, we cannot but congratulate you on its reception. If the teachings imparted have been duly impressed on your mind, your time and labor will not have been devoted in vain. And we trust that as your mind, thus freighted, advances in moral investigation, the light within you may grow “brighter and brighter unto the perfect day,” until faith is truly swallowed up in knowledge, and hope in fruition, and charity survives—immortal, blissful, and all in all.

§ 4. *Regalia and Color.*

The Regalia of "Patriarchs who have attained the Royal Purple Degree" is "*purple collars or baldrics, trimmed with yellow lace or fringe. Past Chief Patriarchs shall wear purple collars or sashes trimmed as above defined.*" Black gloves shall be worn, if any. The name of the Degree indicates its color—*Royal Purple*.

§ 5. *Emblems of the Encampment.*

The emblems assigned to the sublime degrees of the Patriarchs are—



I. THE THREE PILLARS.

Emblems of Faith, Hope, Charity:—the Wisdom, Strength, and Beauty of Religion, and the supports and ornaments of our Temple of Universal Brotherhood.

Every time we enter an Encampment they remind us of the Wisdom of humility, the Strength of trust, and the Beauty of kindness which brought us to the emblematic Tent, and before its solemn Altar. And they teach us to cherish and cultivate these treasures and virtues of the soul, by an obser-

vance of the Great Law of duty to God, duty to our neighbor, and duty to ourselves.

II. THE TENT.

Emblem of Hospitality:—A prominent emblem of this Degree. It is always represented open, to remind us that when we needed hospitality we found it, and should, therefore, be ready to grant it when needed by others. But while it is our duty, and should be our pleasure to “entertain strangers,” we are admonished that we owe it to ourselves and our families to admit “no enemy in disguise”—no treacherous or vicious person, to our homes and our bosoms.

This emblem discourses “to us of the ancient patriarchs, who abode in tents;” and teaches us, “that in this world we have no continuing city,” but are “pilgrims and sojourners” who seek one to come. “Soon will our earthly tents be struck, and we pass beyond the swelling waters.”

“Here, in this body pent,
Absent from heaven I roam,
Yet nightly pitch my tent
A day's march nearer home.”

III. THE PILGRIM'S SCRIP, SANDALS, AND STAFF.

The scrip to contain the food wherewith to nourish the body and repair its waste—the sandals to protect the feet from the rocky path, and stony way, and burning sands of the desert—and the staff to speed the footsteps, or uphold the weary body, or to feel out obstacles in the darkness—all these speak to us

of preparations for a journey, not of a day, but of a life—not measured by miles, but by years—not from place to place, but from the cradle to the coffin. And if we would be true pilgrims we must use these preparations and aids to walk in the ways of Truth and Righteousness, with Patriarchal zeal, and faith, and virtue—food to nourish “the inner man;” our feet “shod with the preparation of the gospel of peace;” our frames upheld and our steps impelled by the Rod and the Staff of our God.

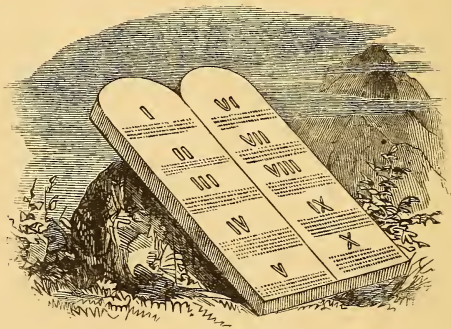
IV. THE ALTAR OF SACRIFICE.

This carries the mind back to the pure and simple worship of the Patriarchs, who deemed no gift of God to them, in flock or herd, or in product of field and vine or tree, to be too precious to be returned to Him in gratitude-offering. And the heart thus made grateful by the Divine Goodness, was as prompt and ready to yield obedience to the commands of God. The emblem, then, speaks to us of sincere, heartfelt, soul-full worship, and of obedience as the best offering; and declares that no duty, no deed of well-doing, should be neglected or evaded to indulge in any personal gratification or individual interest.

V. THE TABLES OF STONE, CROSS, AND CRESCENT.

Emblem of Divine Government:—It represents the common basis of the three great religions of the world (Judaism, Christianity, Mohammedanism) which recognize the One, only living and True God—and the foundation of all governments which

acknowledge God as the Ruler of nations, and the interests and welfare of the human race as their end and aim. This Law is a constantly operating fact

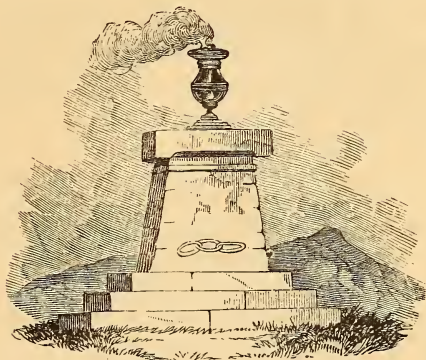


in the progress of religions and of human governments among men, teaching us faith and trust in the Divine Ruler.

This common basis of religion and of morals teaches Christians that having received so much through the Jew, they may well bear with his supposed deficiency until they can impart to him again; and the Moslem, that the foundation on which he stands is also the common ground of the others; and the Jew, as his Law progresses among the nations, moulding legislation and elevating morality, even while he is without a national home, it instructs in patience and in hope, and to follow with his love wheresoever his Law goes in blessing and in triumph.

Followers of different Teachers, ye are worshippers of one God, who is Father of all, and *therefore*

ye are brethren! As such, Charity, and speaking the truth in love, should prevail among us—*unity* in *good works*, wherein *all* agree; *toleration* in *opinions*, wherein we differ.



VI. THE ALTAR OF INCENSE.

It carries our mind forward to what it so beautifully represents—spiritual worship—when, under the influence and teachings of the Golden Rule, however men may differ in doctrines and forms, when they meet to worship, together, the Father of all, they will unite to “worship Him in spirit and in truth,” and “in the beauty of holiness.”

And it further instructs us that “God now requires His people to offer unto Him the incense of prayer and praise, of gratitude and thanksgiving:” and that among the “acceptable sacrifices of God, are a broken spirit: a broken and a contrite heart” He will not despise. “Therefore, if thou bring thy

gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; *first be reconciled to thy brother*, and THEN come and offer thy gift." —Matt. v. 23, 24.

We conclude our remarks on the sublime degrees with the following Ode, which appeared originally in the Golden Rule, signed "Luof," and dated at Canandaigua, N. Y.

THE PILGRIMAGE OF LIFE.

Hail, Patriarchs of high degree,
 The watch is set, the password given!
 A Son of Nimrod, bold and free,
 Shall guide and guard the way to heaven.
 The Pilgrim-stranger travels on,
 O'er hill and stream, a weary way;
 Through night and storm, yet cries, "Go on!
 Till I behold the perfect day."

Life's rough and thorny way is trod,
 Death's narrow bridge is nobly won,
 The bright Pavilion of our God
 Gleams in the distant horizon!
 Hark! clashing arms assail our ears—
 The battle of the last great day
 Is o'er; let Pilgrims dry their tears,
 March boldly on their bright'ning way.

Hark! Pilgrim, pause—the balmy air
 Breathes music sweet as seraphs sing
 Now, distant, far—and now, more near,
 Throughout the Camp loud anthems ring!
 Hark! the full chorus pealing out
 From conq'ring legions, pure and brave,
 Like many waters, thundering, shout—
 "Where is thy victory, boasting grave?"

Bright Seraphim, who guard the Tent,
We kneel before the Holy Place!
Then let the purple vail be rent,
Behold your Chief with open face!
Rise, Patriarchs, rise! Behold in me
The Centre of your mystic ring—
Your Password through eternity—
Melchisedek, your Priest and King!”

CHAPTER XVIII.

OF UNIFORMED PATRIARCHS.

§ 1. *Origin and Progress.*

THIS MILITARY DIVISION (as an addition or counterpart to the *Civic* Division) of the Patriarchal Branch of our Order, is of recent origin; but has already imparted increased reputation and influence to our Encampments—especially in the estimation of the younger and most active of our members. Our Sovereign Head has fostered and encouraged this tendency, by prescribing a military uniform and equipments, for drill and parade. It has also aimed to secure uniformity and dexterity in drill and tactics, by adopting a special work (Eddy's) on that subject, as the standard for all Uniformed Patriarchs. Nor has this tendency to increased efficiency in drill and parade, been confined to this Military Division; nor even to the Patriarchal Branch of our Order. The adoption of a simple, general uniformity of dress, and a regalia, for the street processions of Subordinate Lodges, is in the same general direc-

tion. And this, in turn, has been supplemented by the Sovereign Grand Lodge in recommending a similar (but more elaborate) uniform for the street processions of those Patriarchs who prefer not to engage in the drill and parade of the Military Division.

These several regulations will, doubtless, give to all our public processions more unity and precision in movement, and more skill and uniformity in display, than have heretofore characterized them. And all this, if kept within reasonable limits of expense and of time devoted to such objects, can hardly fail to render the Order, generally, more acceptable to many whose accession would alike benefit them and us.

The creation of a Military Division in our Encampment Branch, began in 1870, when the G. L. U. S., on motion of Representative Perkins, of Mass., permitted Subordinate Encampments to "wear such uniform style of *head dress* as may be approved by the Grand Patriarch of the jurisdiction." Soon after, not only chapeaux, but swords, belts, gauntlets, etc., appeared in processions of Patriarchs. As Grand Sire Farnsworth had previously decided (the G. L. U. S. confirming) that "chapeaux," "and all military paraphernalia," were inadmissible; so, now, Grand Sire Stuart, though favoring a military uniform, could do no less than forbid their use. The G. L. U. S., on motion of Representative Stokes, of Pa., amended the Grand Sire's Proclamation by striking "chapeaux" from the interdict. This was the entering wedge.

In 1872, Rep. Rand, of Mass., reported a resolution permitting Encampments "to wear such style of street uniform on parade as may be sanctioned by the G. Encampments of their jurisdiction," but not at the expense of the Encampments. It was passed almost unanimously.

In 1874, a Committee reported, by Rep. Ticknor, of Ill. (and the G. L. U. S. adopted, after amending), the military uniform hereafter described. In 1875 it was decided (Journal, pp. 6350, 6696, 6705) that a Patriarch in this uniform might enter his Encampment "the same as if he presented himself without such uniform." In 1877, Rep. Hickok, of Pa., reported the uniform dress and regalia for processions of Subordinate Lodges (close of Chap. V.), which was adopted. And in 1878, a similar regulation of dress, with regalia and use of crook, was *recommended* to Subordinate Encampments, for street processions. This fills out and completes the public uniform and regalia of the whole Order, for processions and parades; and the adoption of the "baldric," in 1880, as an alternative of the "collar," brings the Encampment regalia nearer to the uniform prescribed for the Military Division.

Of the Uniformed Patriarchs, and the above regulations, Grand Secretary Ridgely says (History, pp. 314, 315)—"This brilliant array of Odd-Fellows has already added to our processions a dignity and beauty which cannot be surpassed. This picked body of noble men who have attained to the superior degrees, and overflow with zeal and energy, now

composes the hope as well as the bodyguard of the Order.”

It is also believed, by some on each side of the question, that reducing the number of the degrees of the Subordinate Lodge will tend to increase the membership of the Subordinate Encampments, by bringing the sublime Degrees more within reach of many who hitherto felt constrained to stop short within the Lodge. Especially may such be the case with those who desire the greater excitement and exercise of the Encampment drill, whether Civic or Military.

§ 2. *Organizing and Uniforming.*

When a number of Patriarchs of the R. P. Degree desire to form a company or battalion of Uniformed Patriarchs, the following directions and hints may aid in accomplishing their purpose.

1. Circulate an agreement to see how many will unite. Then apply to the Grand Patriarch or G. Scribe of your jurisdiction—or to the G. Secretary of the S. G. Lodge, if there be no Grand Encampment in your State or Territory—asking information as to qualifications, requisites, and methods of proceeding.

2. Having obtained such information, proceed accordingly; and it may be well to give heed to the cautions in Chapter IX., on selecting officers and providing payment of expenses. See that no doubtful measure be adopted, and no necessary or important one neglected, and no loophole left open at which any disturbing influence may creep in afterward.

Adopt John Randolph's "Philosopher's Stone" at the outset—"Pay as you go." Let there be no "after-claps" in the shape of "additional assessments"—those very inconvenient and embarrassing (if not absolutely distressing) demands on patience and purse, sometimes draining the family exchequer, and abridging family comforts, if not even invading the store of necessities for "wife and weans." "Let all things be done decently and in order," and every thing be agreed on and provided for with clear prevision and hearty good-will.

3. The uniform and equipments must, in all respects, be those prescribed by the S. G. Lodge, and none other. Remember, also, that "under no circumstances shall the funds of an Encampment be appropriated to meet any expense incurred thereby."—Journal of 1872, pp. 5527, 5549 and ¶ numbered 6 following.

4. "Grand Encampments are authorized to permit their Subordinates to make suitable Rules and Regulations for the government of such of their members in their practice and drill, as choose to uniform—such Regulations not to be in conflict with the laws and usages of the Order."—*Proceedings, S. G. Lodge*, 1880.

5. No Encampment can adopt any other name than that designated in the Charter—except in the manner provided for changing names, by local Grand jurisdiction.—*S. G. Lodge*, 1880.

6. Consequently, the word "uniform," when used as above, does not imply that all members must wear uniforms. The wearing of uniforms is purely

a voluntary matter, and any thing that would, directly or indirectly, compel members to procure them, would be highly objectionable.—*S. G. Lodge*, 1880.

7. The collars (yellow and purple) worn on the uniform are those of the Golden Rule and Royal Purple Degrees, and belong to those respective Degrees only ; consequently, none save members of the Royal Purple Degree can enter into any uniformed body of Patriarchs, or wear the uniform thereof.—*Journ.* 1874, p. 6319.

8. The “Tactics and Drill for Uniformed Patriarchs,” by Col. S. S. Eddy, was adopted as the work for all bodies in the Order, by the G. L. U. S. in 1878. But the form of Funeral Service was expressly excepted from such sanction in the Session of 1880.

9. Patriarchs arrayed in the prescribed uniform, are entitled to admission into an Encampment, “the same as if not in uniform,”—that is, in the ante-room they must assume the proper regalia, of which the baldric is now a part.—*Journ.* 1875, pp. 6696 and 6705 ; and 1880, pp. 8465 and 8484.

§ 3. *The Military Uniform.*

The uniform and equipments prescribed by the Head of the Order, for Uniformed Patriarchs, who unite for drill and parade, is thus defined and described, and constitutes the only proper and lawful uniform of that Division.—*Journ.* 1874, pp. 6242 and '3, and 6317–19.

1. *Chapeau*.—A black chapeau with three plumes,

two black with one royal purple running between the black and over the centre of the chapeau; gilt crossed crooks on a black rosette with a purple centre on left side of the chapeau.

2. *Fatigue Cap*.—A black cloth fatigue cap of the present navy style, three inches high, a black leather strap one-half inch wide in front, fastened by two round gilt buttons having three links and crossed crooks embossed thereon; a one and three-quarter inch tent-shaped gilt ornament in front; around the lower edge a purple velvet band, one inch wide, with a small gilt cord on each edge of the band.

3. *Baldric*.—A pointed baldric of royal purple velvet, four inches wide, with a row of gilt braid one-eighth of an inch wide on each edge, with crossed crooks three inches in length, embroidered on front centre; the baldric to be worn from the right shoulder to the left hip, *and under the sword belt*.

4. *Gauntlets*.—Black gloves, with cuffs made of royal purple velvet five and a half inches wide, with crossed crooks three inches in length embroidered on the back of each cuff, gilt braid one-eighth of an inch wide around the edges; the cuffs to be either connected with the glove, or detached.

5. *Belt*.—The belt to be of purple velvet, one and three-quarter inches wide, with two stripes of gilt lace one-quarter of an inch wide, at equal distances from the edge of the belt; two short metal link chains suspended from sliding straps on belt, with hook for fatigue-cap.

6. *Sword*.—The sword to be thirty-six inches in length, black grip, three-link cross-bar, and tent on

head of hilt of yellow metal; the scabbard to be of yellow metal, embossed or engraved with appropriate emblems, with acorn-shaped end. The sword to be hung by the chains attached to belt running to rings placed on the sides of the scabbard two and one-half inches below the top; the sword when worn to be in a perpendicular position.

7. *Coat*.—The coat to be a plain black coat, length one inch above the knee; side edges and seams plain; buttons flat surface, made of black silk lasting, nine in front, two behind, and two on each cuff.

8. *Pants*.—Plain black pantaloons, usual style.

9. OFFICERS' UNIFORMS.—*The Chief Captain's* uniform shall be as before described, except that the belt shall be of yellow velvet with black edges; and he shall wear on the left arm, midway between the shoulder and elbow, a gilt equilateral triangle, with sides three and one-half inches in length, on royal purple velvet, with crossed batons in the centre.

10. *The Subordinate Captain's* uniform shall be the same as the Chief Captain's except the centre device in the triangle, which shall consist of a single baton.

11. The uniform of *elective officers* of an Encampment, and *members of a Grand Encampment*, shall be that prescribed for R. P. Degree members, with the addition of a gilt fringe two inches long around the outer edges of the baldric, with jewels of office suspended by purple ribbon and gilt bar-pins from the left breast, and equilateral triangle on the left arm with emblem of rank embroidered in the centre.

12. The uniform of *elective officers* and *past-elective officers* of a *Grand Encampment*, shall be that prescribed for its members, except that of the three plumes to be worn on the chapeau, one shall be purple, one black, and one yellow—the latter to be worn in the centre; the gilt fringe on the baldric shall be two and one-half inches wide; the belt shall be of plain gilt-webbing one and three-quarter inches wide; the coat to be double-breasted, with two rows of buttons in front, and a *double equilateral triangle* on left arm, with emblem of rank embroidered in the centre.

§ 4. *Civic Uniform, for Processions.*

At the session of 1878, the G. L. U. S. *recommended* to all Encampments desiring to uniform for street parades, without being subject to military drill, the following uniform, suitable for members of all the Patriarchal Degrees.

Description.

Clause 1.—A dark suit of clothes; the coat must be frock; vest and cravat black.

A Grand Jurisdiction is hereby authorized to empower any Subordinate Encampment to make choice of any particular pattern of coat, or color of vest or cravat.

Clause 2.—Gloves are to be black and to be worn on all public occasions.

Clause 3.—The hat to be black beaver or felt, stiff, flat rim, crown with a slight slope from rim to top, and to be stiff, top to be flat, rim to be about three inches wide and crown about five inches high for an

average-sized Patriarch; but may be enlarged or reduced according to the size of the Patriarch. The cord or band for the hat shall be yellow, [compare with Clause "Item 1," following,] one-quarter of an inch diameter, placed around the crown, with acorn tassels one inch long in front. In front of crown shall be placed a black ostrich feather [compare with "Items 2 and 3," following] about nine inches long, made to stand upright; at the quill end shall be placed two ostrich tips diverging, each about six inches long—these to be held in place by a metallic tent on crooks crossed.

Clause 4.—The Patriarchal Staff shall be painted black, and be about five feet long to the crook, which shall be about ten inches from lower end to the top of the bend, the short end to point outward, the crook to be yellow. The Staff shall be carried by every Patriarch, including officers and past officers.

Clause 5.—The Patriarchal Staff shall be carried on the right side, resting against the shoulder, with the lower end of crook even with the ear, and the short end to point to the front.

The following Regulations shall be observed respecting

The Use of the Staff.

First.—When the Patriarch is not in motion, the Staff may rest upon the earth, but always upright, on a line with the body, and on the right side.

Second.—When the Patriarch is in motion, the Staff must be carried on the right side, arm extended with ease—the Staff to rest against right shoulder, as above described.

Third.—The second position may be changed so as to place the Staff across the body at an angle of

twenty-two and a half degrees with the body; and when the Staff is thus placed by the right arm, the left hand must support the right hand.

Fourth.—When the Patriarchs are in line, to give honor to higher rank, the Staff shall be placed immediately in front of, and three inches from, the body, the left hand also grasping the Staff six inches above the right hand, the lower part of the crook to be on a line with the ear.

These respective positions shall be styled as follows: 1st. Staff on Order. 2d. Staff on Shoulder. 3d. Staff on Rest. 4th. Staff on Honor.

Clause 6.—The collar to conform to the size of the Patriarch, in dimensions—to his rank and station, in colors and trimmings—the ends to be united by three links—the material to be velvet—with the following

Special Distinctive Regulations.

Item 1. Patriarchs of the First Degree to wear a hat trimmed black—no feather—black collar trimmed with black tassels, and bound with black braid one-half an inch wide.

Item 2. Patriarchs of the Second Degree to wear the black hat with yellow trimmings, no feather—a black collar trimmed with yellow braid one-half an inch wide, and yellow tassels.

Item 3.—Patriarchs of the Royal Purple Degree to wear the regulation hat with black feather and two purple tips—and purple collar, with yellow trimmings, lace one-half inch wide; fringe about two inches wide, tassels three inches long. On each side of the collar shall be placed two stars of yellow metal; and a tent made of yellow metal (or embroidered)

three inches long, placed on each side between the stars.

Item 4.—Elective and appointed officers of an Encampment shall wear the same collar prescribed to be worn by them in the Encampment; also hat with black feather and purple tips.

Item 5.—Patriarchs of the Grand Encampment shall wear the same regalia required to be worn by those of Royal Purple Degree, except the feather, which shall be yellow, and the tips purple.

Item 6.—Grand Representatives and Past Grand Representatives, if participating, the same as Patriarchs of the Grand Encampment, except they may wear the Grand Representative collar.

Item 7.—Officers of the Grand Encampment shall appear as Patriarchs of the Grand Encampment only, excepting their jewels of office.

CHAPTER XIX.

OF GRAND ENCAMPMENTS.

§ 1. *How Commenced and Constituted.*

UNTIL a Grand Encampment is instituted in any State or Territory, the Sovereign G. Lodge of the I. O. O. F. alone has power to charter an Encampment in its bounds; and such Subordinates receive their laws and instructions from, and make their returns and pay percentage on their receipts to, the Sovereign G. Lodge of the I. O. O. F. alone. But when a Grand Encampment is established in any State or Territory, all the Subordinates in the same receive their instructions from, and make returns

and pay percentage to, their State Grand Encampment only. They are no longer subject to the Sovereign G. Lodge of the I. O. O. F. *directly*, but only indirectly through their Grand Encampment.

When five or more Subordinate Encampments contain seven or more Past Chief Patriarchs in good standing, they can call a convention to petition the Sovereign G. Lodge of the I. O. O. F. for a charter for a Grand Encampment within their State, Territory, or District. Each Encampment in the proposed jurisdiction will appoint one or more of its Past C. P.'s or Past H. P.'s to represent it in the proposed Convention, which should be duly notified to be held at a place and time convenient for all parties. These Representatives should be furnished with certificates of appointment, and a statement of the number of P. C. Patriarchs in good standing in their respective Encampments, under seal. The propriety of applying for a charter, and the location of the Grand Encampment, are to be determined by a majority of the Convention, comprising at least five Encampments in favor, the votes being taken by Encampments. After which, the Petition is drawn up in due form, signed by the Representatives, and forwarded to the Grand Secretary of the Sovereign G. Lodge of the I. O. O. F., accompanied by, 1st, the charter fee of thirty dollars; and 2d, the certificates and certified statements given the Representatives, as above named. The Encampments petitioning must have paid up their dues, or the charter will not be granted; but if not granted, the charter fee will be returned. If granted, the

Grand Encampment will be duly instituted and instructed by the Grand Sire, or some qualified brother duly authorized. The expenses of such opening are paid by the new Grand Encampment.

During the interim between the sessions of the Sovereign Grand Lodge, I. O. O. F., the Grand Sire, Deputy Grand Sire, and Grand Secretary are authorized to consider and grant charters, subject, however, to the Revision of the Sovereign Grand Lodge, I. O. O. F., at its next session. Such charter continues in force so long as its requisitions are obeyed, and while seven P. C. Patriarchs, the representatives of three Encampments, continue to claim it.

If forfeited or annulled for just cause, it must be delivered to the Grand Recording Secretary of the Sovereign Grand Lodge, I. O. O. F., or the G. P. of the Grand Encampment, (as the case may be,) with all the documents, books, funds, and other property, to be returned on the renewal of the same.

And this rule and procedure are applied in all cases of Lodges and Encampments, Grand and Subordinate, by the power having jurisdiction. No charter can be thrown up while the requisite number claim it.

Grand Encampments are composed of all Past Chief Patriarchs in good standing in their jurisdiction. In some States, Past High Priests are also admitted as members. They yield precedence to State Grand Lodges, but have supreme jurisdiction over their Subordinate Encampments. They are themselves subject to the Sovereign Grand Lodge, I. O. O. F., to which they submit their Constitution and By-Laws for revision, make their returns, and pay seventy-five dollars *per annum* for each Repre-

sentative which they are entitled to send to that Grand Body; that is to say, until they have one thousand members of Subordinates in jurisdiction, *one* Grand Representative, and after that *two*. They may nominate, by their Representation, a candidate for *each* office of Grand Sire and Deputy Grand Sire, and are entitled to copies of the Proceedings of the Sovereign G. Lodge of the I. O. O. F., equal to *double* the number of Subordinates in their jurisdiction.

The support of a Grand Encampment is derived from fees for charters and dispensations, and a specified percentage levied on the receipts of its Subordinates. To this is sometimes added a small profit on the Odes, cards, and books which it furnishes to its Subordinates.

§ 2. *The Grand Encampment Degree.*

The Grand Encampment opens, works, and closes in the Grand Encampment Degree only, which must be conferred on its members free of charge. Members of this Degree, as with heart in open palm, should resolve, before heaven and earth, to represent aright the interests of their Subordinates, and at the same time faithfully preserve the secrets, advance the interests, and promote the welfare of his Grand Encampment. May the God of Abraham, Isaac, and Jacob aid him, and keep him true and pure as a fellow-patriarch with those who have preceded him into the true rest!

§ 3. *Members, Representatives, and Committees.*

Each P. C. P. (and in some States, P. H. P.) in good standing within jurisdiction, is a member of the Grand

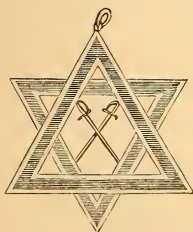
Encampment, and is entitled, as such, to attend its sessions, to receive its degree, to hold office if elected and qualified, to take precedence according to grade, and to vote for Grand officers; and of these privileges he cannot be deprived so long as he retains his good standing in the Order. In nearly all the States, membership, and the powers of legislator as the Representative of his Subordinate, are connected. But the P. C. Patriarchs may (as in New York and Ohio) delegate the legislative power to a select portion of their number, to be annually elected for that purpose, as may be fixed by Constitution and By-Law.

Each P. C. P. (and P. H. P.) on completing his service in the Chairs of the Subordinate Encampment, should receive therefrom a Certificate under seal, stating the fact, and recommending him as a member of the Grand Encampment. (And when elected to serve as a Representative, where the legislative power is confined to a select number, a Certificate to that effect should also be given.) On the presentation of such Certificate in the Grand Encampment, a proper officer is appointed to wait on the candidate, and, after due examination, prepare and conduct him into the Grand Encampment to receive its degree and take his seat.

The business of the Grand Encampments is frequently performed by Committees, provided in the Constitution and By-Laws, or appointed specially as occasions demand. These vary in number, and in duties and powers, in various jurisdictions, but partake, generally, so nearly of the same character with those of the Subordinates, that a reference to Chap. XI. is sufficient. Of Appeal Committees we shall speak in Chap. XXII.

§ 4. *Appointed and Elective Officers.*

The officers of a Grand Encampment are—M. W. Grand Patriarch, M. E. Grand High Priest, R. W. Grand Senior Warden, R. W. Grand Junior Warden, R. W. Grand Scribe, R. W. Grand Treasurer, and R. W. Grand Representative, (or Representatives,) who are elected by the members as provided by its fundamental laws; and W. Grand Inside and Outside Sentinels, who are appointed by the Grand Patriarch at his installation. R. W. District Grand Patriarchs for each District in jurisdiction are usually appointed by the Grand Patriarch also, but their appointment may be otherwise provided for in the Constitution and By-Laws. (See Chap. XXII.) R. W. Grand Representative we shall consider in Chap. XXIII.

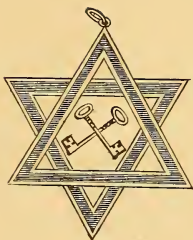


1. W. GRAND SENTINELS.—The *Jewel* of these Officers is Crossed Swords in a double Triangle of yellow metal.

The *duty* of the Outside Sentinel is to guard the outside door; and of the Inside Sentinel, to guard the inside door of the Grand Encampment, and prevent the admission, or facilitate the ejection, of any improper person, under the orders of the Presiding Officer. The same qualifications are required as for similar officers in the Subordinate.

2. THE R. W. GRAND TREASURER.

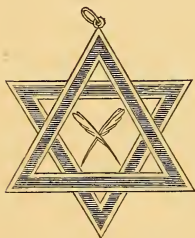
—The *Jewel* is Crossed Keys in a double Triangle of yellow metal.



His *duties* are the same as of the same officer of the Subordinate. His bond is usually executed to the G. P., G. H. P., and G. S. W.; and in most cases, the investment of the funds is confided to his charge.

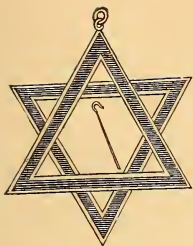
3. THE R. W. GRAND SCRIBE.—

The *Jewel* is Crossed Pens in a double Triangle of yellow metal.



His *duties* are to record the proceedings of the Grand Encampment, superintend their printing, and distribute them to the D. D. G. Patriarchs and the Subordinates; to keep the accounts between the

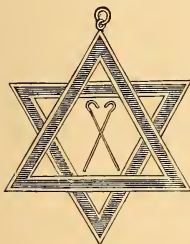
Grand and Subordinate Encampments, and between the former and all other bodies and individuals having business transactions therewith; to receive all payments made to the Grand Encampment, and pay the same to the Grand Treasurer; to send necessary notices to Subordinates and others; to provide needed stationery for the Grand Encampment; and perform such other duties as pertain to the office and as the Grand Encampment may order. He is generally required to give bond for the faithful execution of his duties to the three principal Grand Officers. He receives pecuniary compensation (a fixed salary) for his services.



4. THE R. W. GRAND JUNIOR WARDEN.—The *Jewel* of this office is a single Crook in a double Triangle of yellow metal.

His *duties* are to open and close the Grand Encampment as directed; to introduce all new members; and to officiate in cases similar to those confided to the Junior Warden's

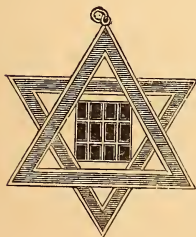
office in the Subordinate.



5. THE R. W. GRAND SENIOR WARDEN.—The *Jewel* of this office is Crossed Crooks within a double Triangle of yellow metal.

His *duties* are to assist in preserving order and enforcing the laws and rules of the Grand Encampment; to preside in the absence of the G. P. and G. H. P.;

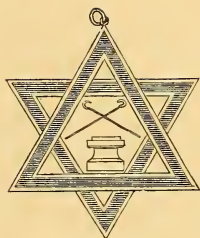
and to perform such other duties as are analogous to those of the S. W. of a Subordinate.



6. THE M. E. GRAND HIGH PRIEST.—The *Jewel* of this office is a Breastplate within a double Triangle of yellow metal, worn on the breast.

His *duties* are those of the second officer of a Subordinate: to preside in the absence of the G. P., and to instruct members in the work of

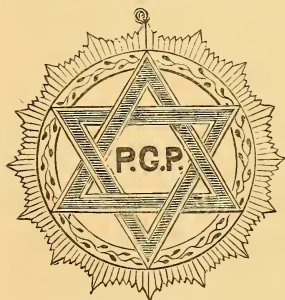
the Grand Encampment. He, also, is the Chaplain of the Grand Encampment.



7. THE M. W. GRAND PATRIARCH.—The *Jewel* of this office is Crossed Crooks and an Altar, within a double Triangle of yellow metal.

His *duties* are to preside over and preserve order in the Grand Encampment; to exercise supervisory authority within its jurisdiction; to decide constitutional questions, and determine what is law and usage in the Patriarchal branch; to receive and dispose of complaints, and appeals and petitions; to give instructions in the work of the Encampment; to grant such dispensations as he may deem for the good of the Order, and to perform such other offices as usually pertain to a Chief presiding and executive officer.

8. PAST GRAND PATRIARCH.—*Jewel* “of yellow metal of two and a half inches in diameter, rim three-eighths inch wide, with double triangle, and rays extending from rim, and the letters P. G. P. in the centre of triangle.”



Regalia.—“A royal purple collar of velvet, not to exceed five inches in width, trimmed

with yellow metal lace, fringe and tassels, with crossed crooks and a dove with olive branch on the face of the collar, and yellow lace and fringe around two-thirds of the length of the neck of the collar.”—*Jour. G. L. U. S.*, p. 4399.

NOTE.—All Past officers wear the jewels and regalia of the offices passed; and all brethren, when *visiting* a Grand or Subordinate body, may wear the jewels and regalia of the highest office passed, or regalia of the highest degree taken.—*Digest G. L. U. S.*

(For *Privileges*, see page 328.)

CHAPTER XX.

OF STATE GRAND LODGES.

§ 1. *How Commenced and Constituted.*

GRAND LODGES, under the authority and supervision of the Sovereign G. Lodge of the I. O. O. F., have supreme legislation and control of the affairs of the Order within the State, Territory, or District comprising their jurisdiction. They cannot interfere with the jurisdiction proper of the Grand Encampments; but take precedence of them on all public occasions.

Until a Grand Lodge is established in a State, Territory, or District, the Sovereign G. Lodge of the I. O. O. F. has immediate and supreme jurisdiction over all interests of the Order within the same. But ten or more Lodges having seven or more Past Grands may unite and petition for a charter for a Grand Lodge to be established within such State, District, or Territory; and when such Grand Lodge is opened, all Subordinate Lodges become immediately subject to it alone, as in the case of Grand and Subordinate Encampments. The preliminary proceedings for establishing a Grand Lodge are also the same. (See Chap. XIX.) It continues to exist so long as it has *five* members in good standing.

Grand Lodges are required to render the same obedience, and to pay the same support to the Sovereign G. Lodge of the I. O. O. F.; are entitled to representation in it on the same basis and terms, and

receive from it the same privilèges, as Grand Encampments. They are supported by revenue derived from the same sources, and collected from their Subordinate Lodges. (See Chap. XIX.)

§ 2. *The Grand Lodge Degree.*

Grand Lodges work only in the Grand Lodge Degree, which must be conferred in the Grand Lodge or one of its apartments. This is conferred, as are all past official degrees, on all entitled to receive it, without pecuniary charge.

He who receives this degree is eligible to legislate for the welfare of his Lodge and the Order, and to sit in judgment in trials of Lodges and brethren. He should not only see clearly the mote that is in another's eye, but remove the beam that may be in his own; and the causes hidden from common view, he should search out. Thus with impartiality and searching scrutiny let him faithfully represent his constituents, and truly serve his Grand Lodge and the Order, as one of its Past Grands.

§ 3. *Members, Representatives, and Committees.*

Similar to Grand Encampments, "each Grand Lodge consists of all the Past Grands in good standing within its jurisdiction; but by its Constitution it may restrict its legislative power to such representative basis as it may deem best for the proper transaction of business; but it cannot abridge the privileges of Past Grands pertaining to their rank in the degrees of the Order: viz. their right to past official degrees, eligibility to office, precedence belonging to their grade, privilege of

attending the meetings of their Grand Lodge, and right to vote for Grand Officers.”—*Digest G. L. U. S.*

P. Grands, when first admitted, present the certificate of service given them by the Lodge, (or a *duplicate*, if the first has been forwarded to the G. Secretary,) whereupon the proper officer examines them in the P. Grand's degree, and conducts them to receive the G. Lodge degree. When they change their membership from one Lodge to another, the latter gives notice of such change, which is sufficient. When the Grand Lodge is representative, P. Grands elected to represent their Subordinates must present a certificate of election, of which a form will be found in Appendix B, No. 16.

As in Grand Encampments, so in Grand Lodges, much of the business is elaborated and transacted by Committees. The duties of these are, generally, so similar to those of Subordinates, already treated of in Chap. XI., that special remarks are unnecessary, especially as the persons appointed are too experienced to need them.

§ 4. *Appointed and Elective Officers.*

The appointed and elective officers of a Grand Lodge are—M. W. Grand Master, R. W. Deputy Grand Master, R. W. Grand Warden, R. W. Grand Secretary, R. W. Grand Treasurer, who are elected annually; and R. W. Grand Representative, or Representatives, elected biennially—if two, one each year—and W. Grand Marshal, W. Grand Conductor, and W. Grand Inside and Outside Guardian, who are appointed annually by the Grand Master. Some Grand Lodges elect or appoint a W. Grand Chaplain and a W. Grand Herald, (or Messenger,) in addition to the foregoing. Generally, R. W. District Deputy Grand Masters are appointed

by the Grand Master, independently, or by consent and approval of the Grand Lodge; but in some States they are elected by the Past Grands of their respective Districts. In several States the elections for Grand Officers are held in the Subordinate Lodges, instead of the body of the Grand Lodge; and in others they are held in the meetings of the Dist. G. Committees; and none but P. Grands vote. Of Appeal Committees and D. D. G. Masters we will treat in Chap. XXI.; and of G. Representatives to the Sovereign Grand Lodge, I. O. O. F. in Chap. XXII.; the remainder of the Grand Officers we will consider here, in reversed order of precedence.

1. W. GRAND HERALD.—His *duty* is to announce the G. M. at ceremonials, and to precede and usher the Grand Lodge (or its Officers) in its processions. He is also the Messenger of the Grand Lodge, as which he receives a small salary. In Pennsylvania, he acts as the O. G. also.

2. W. GRAND CHAPLAIN.—The *Jewel* is a Bible of white metal. His *duty* is to open and close the Grand Lodge with prayer, and to officiate at public ceremonials and funerals of the Order which are under special charge of the Grand Lodge.

3. W. GRAND GUARDIAN.—The *Jewel* of this office is Crossed Swords of white metal.

The *duties* are similar to those of the corresponding office in the Subordinate.

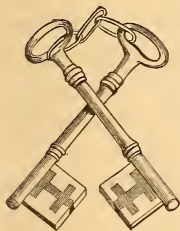
4. W. GRAND CONDUCTOR.—The *Jewel* for this office is the Roman (or straight, two-edged) Sword, made of white metal.

The *duties* are to examine the certificates of candidates for admission, and, if correct, to introduce the

bearers to the Grand Lodge; and to aid the Grand Marshal in his duties.

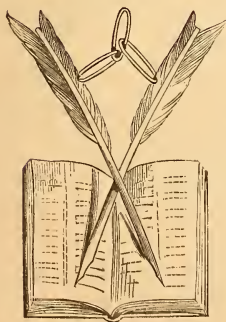
5. W. GRAND MARSHAL.—The *Jewel* of this office is a Baton of white metal.

His *duties* are to assist the Deputy G. Master in supporting the Grand Master, and to superintend the arrangements of all processions ordered or permitted by the Grand Lodge. He is specially the Marshal of the Grand Lodge, in person, in all processions.



6. R. W. GRAND TREASURER.—The *Jewel* of this officer is Crossed Keys made of white metal.

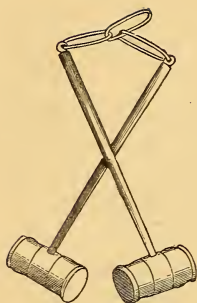
His *duties* are similar to those of Treasurer of the Subordinate. His books must exhibit clearly the sources and amounts of receipts, and the purposes and amounts of expenditures, as well as to whom paid. In some Grand Lodges he is to make the necessary investments for the Grand Lodge. His Bond is usually executed to the G. Master, Deputy G. Master, and G. Warden.



7. R. W. GRAND SECRETARY.—The *Jewel* for this officer is Crossed Pens made of white metal.

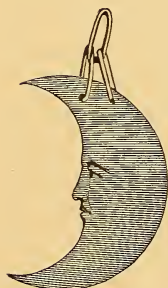
His *duties* are analogous to those of the same office in the Subordinate, and the same as those of Grand Scribe of the G. Encampment. They are, however, more arduous, and are compensated with a larger salary. He also usually gives bond for his fidelity to the three principal officers of the Grand Lodge.

8. R. W. GRAND WARDEN. — The *Jewel* is Crossed Gavels made of white metal.



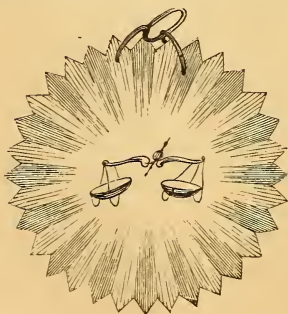
His *duties* are to assist the Grand Master in maintaining law and order in the G. Lodge; when directed by the G. Master, to take charge of the door, and to preside over the sessions of the G. L. in the absence of the G. Master and the Deputy G. Master. He gives the instruction of his Chair to candidates on their admission.

9. R. W. DEPUTY GRAND MASTER. — The *Jewel* of this office is a Half Moon, made of white metal.



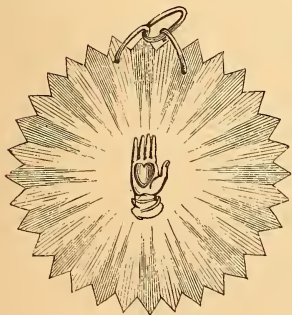
The *duties* are to support the Grand Master in presiding over the G. Lodge, to fill his chair during his absence, and usually to act as the Deputy of the district in which he resides. In the event of the death, removal, or resignation of the Grand Master, he succeeds to the Chair for the rest of the term, or until a special election supplies the vacancy.

10. M. W. GRAND MASTER. — The *Jewel* for this officer is the Sun with the Scales of Justice engraved or impressed thereon, made of white metal.



By his installation into office he ceases to be considered an active member of any Subordinate in par-

ticular; though he must continue a *contributing* member in his Lodge. His *duties* are to preside over the G. Lodge during its sessions, and preserve order and enforce the laws of the Order therein; to execute its laws and mandates during the interim between its sessions; and to open Lodges, install officers, and deliver necessary instructions on the work of the Order to new Lodges and members and officers of the Grand Lodge, either in person or by deputy; to decide questions of law and usage during the recess of the G. Lodge; and to perform such other duties as belong to an executive and presiding officer of such a body. He is usually authorized to grant dispensations for degrees, when he deems it necessary for the good of the Order; and to confer the Past Official degrees on those entitled to them. He must have received those degrees, and in some G. Lodges must also be a R. P. D. member in good standing in an Encampment.



11. PAST GRAND MASTER.—The *Jewel* for a P. G. M. is the Sun with Heart in hand, made of white metal.

REGALIA. — “Past Grands shall wear scarlet collars or sashes trimmed with white”—“silver lace or fringe”—“and those having attained the royal purple degree may have

trimmings of yellow metal.” “The Grand Officers and Past Grand Officers shall wear the regalia of Past Grands, as above defined.”—*Jour. G. L. U. S.*, 1868, p. 4357.

PRIVILEGES.—The elective officers of any Grand Body may introduce visitors (who would be entitled to visit by card) into any Subordinate of such Grand Body, without examination by *others*. And the Grand Master (or Grand Patriarch) may grant dispensations for opening Subordinates when so authorized by his Grand Lodge (or Grand Encampment).

CHAPTER XXI.

OF DISTRICTS, THEIR COMMITTEES AND OFFICERS.

GRAND Lodges and Grand Encampments usually divide their jurisdiction into a number of Districts, which they place under the charge of proper officers and committees, and thus facilitate the performance of duties, hasten the redress of grievances, and lessen the work of their sessions. Though not taking precedence of the Grand Bodies themselves, yet for convenience we preferred considering them *after* their superiors.

§ 1. *District Grand Committees.*

Some States have restored, in improved forms, these ancient members of our general organization. In such jurisdictions, every P. G. [or P. C. P.] in good standing in a Subordinate of the county or counties forming the District, is a member of the District Grand Committee. It meets monthly or quarterly, as determined by the State Grand Body or its own By-laws, and is presided over by the D. D. G. Master [or D. D. G. Patriarch]—its other officers being elected by itself. It recommends the granting of charters for Subordinates

in the District; acts on all grievances and appeals arising in the same; settles disputes and controversies between the subordinates; grants needed dispensations when authorized, and nominates candidates for the Grand offices. Its business is subject to the revision of its State Grand Body. It keeps correct minutes of its proceedings by its Secretary [or Scribe], who issues all notices ordered by it or the District Deputy. And it may be suspended, after due trial and by a two-third vote, by the State Grand Body; such vote suspending all its members from the Grand Body, except those specially excepted.

§ 2. *Appeal Committees.*

The frequent changes made in regard to these, and the various modes of constituting them in different States, forbid minute details. We can only give instances as specimens, and lay down the rules most generally adopted. The Digests of the National and State G. Lodges, the Standing Rules, Constitution and Laws of each jurisdiction, must be consulted for fuller and more precise information.

In all appeals, notice should be given to the opposite party. Books, papers, and minutes of evidence taken at the trial, are submitted, and the parties heard in person, (by counsel, in some States,) and the Lodge, Encampment, or D. G. Committee by its sub-committee or officers. Informality or irregularity in the mode of preferring the charges, in appointing the Committee to try them, or in conducting the trial, is cause for remanding back the case. If the charges were not proved, or did not warrant the sentence, or were not within the jurisdiction of the Subordinate, the proceedings may be

reversed, and the injured party be restored to good standing. But in no case of appeal should *new* evidence be produced except to prove irregularity, &c.; nor can a Lodge or Encampment contradict its minutes duly approved.

Where there are District Grand Committees, appeals are usually decided by them alone, subject to further appeal to and revision by the Grand Body. So where a Standing Committee on Appeals is appointed by the Grand Body, as in Pennsylvania, where the Grand Master appoints six Past Grands each year, to serve two years—they keep a journal of their proceedings and decisions, which latter are published. All appeals to the G. Master are referred to this Committee, which, after hearing, they decide, and report in writing to the G. Master. If he approve, the decision is final, unless appealed from to the Grand Lodge within three months. If he disapprove, he refers it to the Grand Lodge for its decision.

During trials of appeals, none should be present but the Appeal Committee, the appellant (and his counsel, if any), and the representatives of the Lodge or Encampment. Such representatives should be accredited under seal of the Subordinate. And the Appeal Committee should confine itself strictly to the allegations of illegality or informality of the charges or mode of trial; insufficiency of the testimony, or of the charges to warrant the sentence; unfairness toward the appellant or his witnesses; or lack of jurisdiction in the Subordinate—as the case may be.

§ 3. *District Deputy Grand Patriarch.*

In all cases where the general organization of the Grand Encampment resembles that of the Grand Lodge

of the same State or Territory, his duties will correspond precisely to that of the D. D. G. M., given below. As the representative of the Grand Encampment and Grand Patriarch in his District, he should be received with the honors and courtesies due to those he represents, when he visits Encampments in his official capacity.

§ 4. *District Deputy Grand Master.*

As the duties of this important office vary in the several jurisdictions, his first duty is to study well the Constitution and Laws immediately governing him. The following, compiled from various sources, embraces the most general duties of the office.

He represents the G. Master, and has all the powers he would have, if present. He is to give such instruction in the work of the Order as will secure uniformity—to see that no alterations or omissions are made in the ceremonies and charges—to enforce on the part of Subordinates, *through their officers*, a strict observance of the Constitutions and Laws of the State and U. S. Grand Lodges,—and to report promptly all violations thereof to the Grand Master. Where there are District Grand Committees, he is to preside—to see in person or by deputy, that the three degrees are properly conferred in Subordinate and Degree Lodges—to confer P. O. degrees when authorized—to collect the returns and dues of Subordinates, and see that they are forwarded in season to the Grand Secretary—to see that officers of the Subordinates under his charge are duly elected and properly installed—and, in short, be the representative of the Grand Master and agent of the Grand Lodge in his district. To him, in the first place, all applications should be made for dispensations, explanation of laws, instruction in work, and advice in questions of doubt and difficulty pertaining to the Order. If not satisfactory, an appeal can be made to the higher authority. He cannot act *directly* as an officer of a Subordinate; his advice or command must be given to the officers of the Lodge, who then become responsible for its enforcement on the Lodge.

And to do all this *well*, each D. D. G. M. should keep an official record of every case and question submitted to him—when, where,

what, and by whom—with his decision and doings therein. And this record he should submit to the Grand Master for approval or correction as frequently as may be—at least once in six months—entering therein any corrections made.

When officially visiting the Subordinates of his District, he must be received with the honors of the Order.

§ 5. *Institutions and Installations.*

The ceremony of opening new Lodges and Encampments, is termed Institution.

At the appointed time and place of meeting the petitioners for the Charter, the officer appointed will call them to order, read his commission, and exhibit the Charter. After which, in proper form and manner, he will administer the obligations, and deliver the Charter, with such advice and directions as he may deem both necessary and suitable. If the members of the new Lodge or Encampment are not experienced in the management and business of the same, he should enter freely into the minute details of their duty, in a well-arranged order, and be careful to repeat, or otherwise impress specially, what is most important for them to do or remember. So *much* depends on a fair, intelligent start, that the case is always worth much time and labor. And so ignorant are even intelligent (but inexperienced) men, of these matters, that he must not suppose them uninterested in what is trifling or commonplace to himself.

After this instruction to the members generally, direct them how to organize properly by electing their officers. After installing the officers, give them their special instructions, that they may *at once* enter on the performance of their special duties. It is better far that they begin, while the installing officer is present to aid, advise, and correct them, than to wait until he leaves.

§ 6. *Insubordination and Disorder.*

“It must needs be that offences will come, but woe unto that man by whom they come.” So in our smaller communities and with our brotherhood. Men of ill-directed ambition, a factious spirit, or an unregulated temper, are found among us, and at times, seizing some wrong or appearance of injustice on the part of those in authority, they succeed in inflaming the passions of the majority, and inducing them to refuse obedience to the laws or commands of the G. Body or its officers. This is always very unwise, and impolitic even. The wrong is scarcely ever corrected by wrong-doing in return. A respectful remonstrance, protest, or appeal is seldom without success, if accompanied by manifestations of a love of peace and order, and willing obedience. But when passion, angry words, and violent means are resorted to on the part of the inferior, the superior too often feels that retraction and apology for even a wrong mandate would encourage Subordinates to rebel against lawful authority on slight pretences, and hence a contest ensues, in which (no *rational* and *moral* forces being employed) mere numbers and power must finally triumph. True, after the contest is ended, and much injury done and ill-feeling deeply planted, the wrong may be corrected voluntarily by the superior; but years may not efface the deforming scars that remain as evidences of the conflict.

When a Lodge or Encampment, therefore, *begins* to manifest a spirit of lawless passion, be prompt in seeking out the cause. If the cause be just, remove it instantly, but fail not sternly to rebuke the ill-temper that was leading to wrong measures of resistance, and kindly point out the evil consequences to which it would

have led. But if the alleged cause is a rightful and proper law or measure, reason with them feelingly on their obligations to obey, and the inevitable results of their disobedience. Consider not so much your dignity as an officer, as your feelings and duties as an Odd-Fellow. A peacemaker is of a far higher grade than a conqueror; and he seldom fails to conquer also, but by moral rather than by physical force. Yet do not sacrifice right, nor yield principle to secure peace. But exhaust every means of kind persuasion before you resort to threats and arbitrary commands. And when at last you must resort to the power vested in you, do it coolly, calmly, and even pityingly. Make no threat that is either unreasonable or impracticable, and that you will not execute. Utter no command in a passion, or that is not clearly just and right, and that you are not determined and able to enforce. And do not even utter such threats and commands until after you have consulted with your superiors, (if time will permit,) and obtained their advice and direction in regard to them. In short, see that reason and right are on your side in all your words and actions; and cause the disorderly to *feel*, if possible, that they are in the wrong. "Thrice is he armed that hath his quarrel just," and faint and brief must be the resistance where conscience and judgment both side against the rebellious.

§ 7. *Reclaiming Charters.*

When a Subordinate summons its passions to the point of open defiance of its superior, against all remonstrance, argument, and warning, but one remedy is left, the last resort. Its Charter has been forfeited and must be taken away. Its funds and property, raised and

procured for purposes of benevolence and charity, are endangered, and must be secured for the use of the minority (if any) who desire rightly to employ them. In such case, the Grand Master or Grand Patriarch (or his representative) will summon such aid as he deems absolutely necessary, and, entering the Lodge-room on the stated evening, and at the appointed hour of meeting, he will take the chair, place his aids in the other chairs, and call the Subordinate Body to order. He will then narrate his duty, remind the Chief Officers of their solemn pledges to deliver up the Charter, books, &c., in circumstances like the present, point out the proper mode to obtain redress or be again restored; and take possession of the Charter, books, seal, papers, and other properties of the Subordinate, in the name and by the authority of the Grand Body represented; after which he will declare the Subordinate suspended, (or dissolved, as the case may be,) until the further pleasure of the Grand Body can be made known.

A painful duty like this should be performed in none other than a kind, gentle, and sorrowing spirit. If the resistance made demands force, it should be employed with promptitude and decision, but not in such a way as to exhibit passion and a love of power. Those members who show a disposition to support the law should be carefully noted, as also those who appear to be most active in contumacy, and reported to the Grand Lodge accordingly.

CHAPTER XXII.

OF THE SOVEREIGN GRAND LODGE OF THE I. O. O. F.

§ 1. *How Constituted and Supported.*

THIS is the highest authority and judicatory of the Order. It “possesses original and exclusive jurisdiction,” and is “the source of all true and legitimate authority in Odd-Fellowship.” It is the ultimate tribunal to which all matters of general importance to the State, District, and Territorial Grand Lodges and Encampments are to be referred, and “its decisions thereon shall be final and conclusive.” If an expelled Subordinate have delivered up all its effects to the State Grand Body, the Sovereign G. Lodge may receive its appeal *without* the consent of the State Grand Body, but if the Subordinate has not surrendered, only with such consent. “To it belongs the power to regulate and control the unwritten work of the Order, and to fix and determine the customs and usages in regard to all things which appertain thereto; and to it alone belongs the power to provide and establish suitable lectures and other written work therefor.” (To change the written work requires a two-thirds vote; and the unwritten, a four-fifths vote.) It institutes Lodges and Encampments in any States, Territories, and foreign countries where no authorized Grand Body exists; and supplies the A. T. P. W. to the Grand Bodies in its jurisdiction.

It is constituted of its Officers, Past G. Sires,

and the Representatives of its Subordinate Grand Bodies; but only the latter are entitled to vote. Its Annual Communication is held on the third Monday in September—usually in Baltimore, and generally lasts during the week.

Its revenues are derived from—1st, Fees for Charters to Grand and Subordinate Bodies; thirty dollars each. 2d, Ten per cent on the receipts of Subordinates, where there is no State Grand Body. 3d, Seventy-five dollars from each State Grand Body for each G. Representative to which it is entitled. 4th, Profits on diplomas, cards, odes, charge and lecture books, journals, digest, &c., of which it has exclusive sale.

§ 2. *Members, Representatives, and Officers.*

Elective officers and Past Grand Sires may offer and debate motions, but cannot vote; and so may non-elective officers if a majority of Representatives consent. And admission on the floor, and permission to speak on questions, are extended to Representatives of Sovereign Bodies recognized by the Sovereign Grand Lodge.

A Representative must be of the R. P. D., in good standing in his Lodge and Encampment, resident in the jurisdiction he represents, and a P. G. in the Grand Lodge thereof. The Representatives are divided into two classes, one of which goes out each year. And all officers and Representatives receive compensation for their attendance and expenses.

Any P. G. of the R. P. D., in good standing in Lodge and Encampment, is eligible for nomination

to any office in the Sov. G. L., by the Representatives therein, except for the offices of Grand Sire and Deputy Grand Sire—the candidates for which must be Past Grand Masters also.

§ 3. *Appointed Officers.*

These are a Worthy Grand Messenger, R. W. Grand Chaplain, R. W. Grand Guardian, and R. W. Grand Marshal, who are appointed with the consent and approval of the Grand Lodge, by the Grand Sire at his installation, and hold office two years, unless removed by him for cause. He also appoints District Deputy Grand Sires for each State, District, and Territory in which there is no Grand Lodge and Grand Encampment, subject to removal in like manner.

1. The W. GRAND MESSENGER prepares the room for the meetings of the Grand Lodge, attends its sessions, provides the Representatives with needed documents, books, stationery, &c., delivers messages for members and officers, keeps in order the office of the R. W. Grand Secretary, and executes his orders. For these services the Grand Lodge pays him a suitable salary.

2. The R. W. GRAND CHAPLAIN opens and closes the Grand Lodge with prayer to the Supreme Ruler of the Universe.

3. The R. W. GRAND GUARDIAN guards the door of the Grand Lodge room, and proves every brother before admission, prevents the entrance of persons not duly qualified, and permits none to retire without the P. W.

4. The R. W. GRAND MARSHAL marshals the Sovereign Grand Lodge, I. O. O. F., in processions and visitations, and makes all necessary arrangements for the comfort and accommodation of visitors and members.

5. R. W. DISTRICT DEPUTY GRAND SIRES act for the Grand Sire, and by his direction execute the laws and mandates of the Sovereign Grand Lodge, I. O. O. F., in their respective Districts. They are agents of the Grand Lodge under the instructions of the Grand Sire, and are to obey his instructions in all he is commanded to perform for the good of the Order. They are agents also of the Grand Secretary, and are to obey his special instructions in matters pertaining to his office. Each has general supervision in his District over all Subordinates working under charters granted by the Sovereign Grand Lodge, I. O. O. F. They are not to interfere with the State Grand Lodges or Encampments, and must report their acts and doings semi-annually to the Grand Sire.

A D. D. G. Sire must be in good standing in his Subordinate Lodge and Encampment, have attained the rank of P. G. and the Degree of R. P., and, in States where there is a G. Lodge or a G. Encampment, he must also be a member of the same.

§ 4. *Elective Officers.*

These are "the Most Worthy Grand Sire, Right W. Deputy Grand Sire, R. W. Grand Corresponding and Recording Secretary, and R. W. Grand Treasurer, who shall be elected by ballot by a ma-

jority of all the votes cast, biennially, at the stated communication" in September—usually on the second day of the session—"and shall be installed" "at the conclusion of said stated communication."

1. The R. W. GRAND TREASURER keeps the moneys of the Grand Lodge, pays all orders drawn on him by the Grand Sire, attested by the Grand Secretary under Seal of the Grand Lodge; and lays before the Grand Lodge, at its annual meeting, a full and correct statement of his accounts.

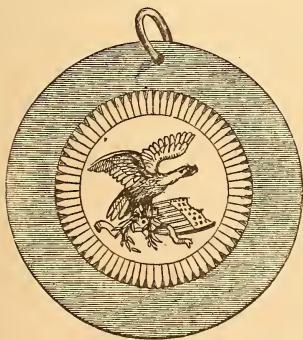
2. The R. W. GRAND SECRETARY, aided by the R. W. ASSISTANT G. SECRETARY, carries on the correspondence of the Grand Lodge, under its direction or that of the Grand Sire, and lays a Report and abstract of the same before the Grand Lodge at its annual session. He also performs such other duties appertaining to his office as may be required by the Grand Lodge, and pays over to the Grand Treasurer all moneys paid him for the Grand Lodge.

In addition to the duties usual to the office of Grand Secretaries generally, he also reports to the Grand Lodge, at each annual communication, a tabular abstract of the returns received from the several Bodies under jurisdiction, and a statement of those which have failed to report; and he distributes, as soon as possible, copies of the Proceedings of the Grand Lodge—to each member one copy; to each Subordinate under immediate jurisdiction one copy; and to each Grand Body twice as many copies as it has Subordinates in jurisdiction. He is authorized to print two hundred copies of his annual report for the use of members at the annual session.

The G. Treasurer and G. Secretary are salaried officers, and the former gives bond with security for the proper discharge of his trust.

3. The R. W. DEPUTY GRAND SIRE opens and closes all meetings of the Grand Lodge; examines the Representatives as to their qualifications previous to taking their seats, and reports to the Grand Sire; keeps the Secret Work for examination during the sessions; supports the Grand Sire by his advice and assistance, and presides in his absence; and in case of the death, disqualification, or refusal to serve of that officer, he performs his duties for the remainder of his term.

4. The M. W. GRAND SIRE, in addition to the duties common to the chief executive and presiding officer of a Grand Body, selects and forwards by the Grand Representatives, or other safe agencies, the A. T. P. W. to all parties entitled to it, so that the same shall go into operation on the first day of January in each year. He has a casting vote in a tie, except in the election of officers; and is author-



ized to fill vacancies in the Grand Offices, and to exercise a general superintendence over the interests of the Order, during the recess of the Grand Lodge. He cannot hold any elective office in any State

Grand Body. He may print two hundred copies of his annual report to the Grand Lodge, for the use of its members at the stated session.

5. PAST GRAND SIRES are not officers of the Sovereign Grand Lodge; but they are honorary life members, having the privilege to introduce motions, and discuss measures, without the right to vote. They receive no pay for travel or attendance, nor is any service required of them on committees.

§ 5. *Regalia and Jewels.*

“REGALIA for Grand Representatives shall be a collar of purple velvet, not more than four inches in width, with a roll of scarlet velvet on the upper edge, the trimmings to be of white and yellow metal, and the collar to be united in front with three links, from which may be suspended such medal or medals as the member may be entitled to wear.

“P. G. Representatives, and the Officers and Past Officers of the Sov. Grand Lodge, I. O. O. F., to wear the Regalia above described.

“The JEWEL of the Grand Sire, and Past Grand Sire, shall be a medal three inches in diameter, of yellow metal, on one side of which shall be the coat-of-arms of the United States, surrounded by an ornamental edging of silver.

“Representatives and Past Representatives shall be entitled to wear medals of the size and style above, with the coat-of-arms of the State represented.”—*Digest. Also By-Laws of G. L. U. S., Article 22.*

CHAPTER XXIII.

OF MISCELLANEOUS MATTERS.

§ 1. *Diplomas and Cards.*

ALL certificates of membership designed to supersede or occupy the place of the Diploma of the Sov. G. L. are unlawful; and all officers of Lodges and Encampments are forbidden to sign or affix the official seal to the same.


Diplomas are of two kinds:—1st, To members of any Lodge or Encampment, and may be obtained of any Grand Secretary or Scribe, or D. D. G. Sire; and 2d, To members of the Sov. G. L. as a testimonial. Both are designed for framing.

Cards are of four kinds—1st, Travelling or Visiting, given to members who wish to retain their membership while travelling or residing abroad. 2d, Final or Withdrawal, for members who wish to cease membership, either entirely, or to unite with some other Subordinate. These two are engraved, and issued by the Sov. G. L., and signed by its Grand Secretary. Sometimes, for greater security, State G. Lodges and Encampments have ordered them to be countersigned by their G. Secretaries and G. Scribes.* 3d, To daughters of Rebekah—similar to the above. 4th, To the Wife or Widow of a member, to secure her needed protection and aid. The Card to a wife is not granted for more than

* From whom, only, can they be obtained, under seal of the Subordinate. In filling out a card, name the bearer's rank and station, (as P. G., or P. C. P.,) and (on the back) the amount of sick and funeral benefits granted by the Lodge or Encampment.

twelve months—and to a Widow only during her widowhood. These two (to widow or wife) are written and issued under seal of the Subordinate signed by the proper officers.

All cards must be applied for in open Lodge or Encampment, and granted by a majority vote before signing or sealing; and be signed on the margin by the recipient before delivery. If sent by mail, an order for the A. T. P. W. should be sent *in a separate letter*, and then the card must be signed in the presence of the officer who gives the A. T. P. W.

 No P. Word, or its explanation, should ever be sent in writing, by mail or otherwise.

If a Withdrawal Card is refused to a member “free from all charges,” he can resign from the Order, and that resignation should be formally accepted. (For forms of all these cards, &c., see Appendix B., Nos. 11–18.)

§ 2. *Pass Words.*

Besides the several Pass Words imparted with the Degrees, there are two other kinds, designed to preserve Lodges and Encampments from imposture: 1st, a Term Word, which is given or sent by the G. Master or G. Patriarch, through the G. Secretary or G. Scribe, to the installing officers, and is imparted in each Lodge and Encampment, at the commencement of each term; and, 2d, the Annual or T. P. W., which is given or sent by the Grand Sire to the State Grand Bodies, and by them sent to the installing officers, to be imparted only to the highest elective officers of each Lodge and Encampment, and by them to members who receive Cards, and design to travel beyond the State or Territory.

§ 3. *Examination of Visitors.*

When a brother holding a Visiting or Final Card desires to visit a Lodge or Encampment in another jurisdiction, he will send the Card to the N. G. or C. P. by the Guardian or Sentinel. The Presiding Officer will appoint a Committee of the proper rank and degree to examine the applicant, one of which Committee must be in possession of the T. P. W. This Committee will then proceed to the ante-room with the Card, and there examine the applicant. First, the Committee-man, having the T. P. W., will examine him in that, according to the mode laid down; and in a low tone of voice, so as not to be overheard by those not entitled to the word. Second, the Committee will get his signature, and compare it with that on the margin of his card. Third, they will examine him in the degrees as far as that in which the body is then open. All being satisfactory, they will then hand him the regalia of the degree in which he was examined. If he claim a higher degree, they will examine accordingly, and give the proper regalia. The Committee will then announce itself and visitor, and, on admission, and after addressing the chairs, the Chairman will introduce the visitor in due form, who will be welcomed by the Presiding officer, and then conducted to a seat in honorable position. His card, after having his visit recorded thereon by the Secretary or Scribe, will be handed him before the closing services. If he has applied for and received relief, the same will also be noted on the card, and his Encampment or Lodge immediately notified of the fact and the amount.

If doubts are excited by the examination, great wisdom and prudence will be needed to resolve those

doubts. On the one hand, great injury threatens the Order—on the other is an irreparable injury to the feelings of a worthy but diffident or inexperienced brother. Counsel with the Presiding officer, or some of the oldest and ablest brethren, before acting decidedly. But if he prove an impostor beyond doubt, not only detain the card, but immediately warn neighboring bodies, and inform the Subordinate issuing the card of the facts.

The same examination should be made of a sick or distressed brother, by the Chief officer who may be called to visit him; but with a delicacy suited to the circumstances. And all visiting cards should be returned to the Subordinate giving them, as soon as expired—if by mail or third parties, tear off the seal, or the holder's signature, to prevent any use of them by unauthorized persons.

§ 4. *Honors and Courtesies.*

"In honor preferring one another," is a duty in our fraternity; as is that other injunction—"Render to all their dues . . . honor to whom honor." Any dignitary, entering *as an officer*, is to be received *as such*; but coming only as a visiting brother, or a fellow-member, official honors may be omitted; but fraternal courtesies must not be withheld. They are his due, as they are the due of the humblest in rank and lowest in degree. "Be courteous"—"honor all men."

Grand Honors are to be paid only to those entitled to them, and only on proper occasions, or when prescribed in ceremonials. They are part of the *secret work* of the Order, and are never to be given before the uninitiated, in public or in private.

§ 5. *General Interdicts.*

“*The Emblems of the Order* cannot be used for business purposes in connection with any advertisement or public display not appertaining to the wants of the Order.”—(*Digest G. L. U. S.*) Their use, as above forbidden, subjects to expulsion. Avoid the hotel, store, &c., where they are thus employed—the owner, if an Odd-Fellow, should be reported and dealt with.

“*Refreshments* in the way of edibles or beverages (except *water*), shall be strictly excluded from all Lodge-rooms, or ante-rooms or halls connected with or adjoining thereto, under the control of any Subordinate or Degree Lodge or Encampment of this Order.” And “no Subordinate Lodge or Encampment of this Order shall hold any anniversary or other celebration, ball, or party, where the regalia of the Order may be worn, or the name of the Order assumed, without the consent of the Grand Master or Grand Patriarch of the jurisdiction first obtained in writing—such permission to be predicated only upon the direct promise, (through the officers of the Subordinate seeking the permission,) that no intoxicating beverages of any kind shall be offered to the members or guests present on the occasion.” Adopted *unanimously* by the G. L. U. S.—See Journal of 1864, p. 3709. Also, 1872, pp. 5550 and 5577.

“*Gift Enterprises*,” *Lotteries*, &c.—“No Lodge or Encampment, or any of the members thereof, shall, in the name of the Order, resort to any scheme of Raffles, Lotteries, or Gift Enterprises, or schemes of hazard or chance of any kind, as a means to raise funds for any purpose of relief or assistance to such Subordinates, or to individual members.”—*Proceedings of G. L. U. S.*, 1866, pp. 3953, 3987, and 3988.

PART THIRD.*

Rationale of Odd-Fellowship.

§ 1. *Introduction.*

LIKE all institutions which have shown their right to exist, by continuance, for many years, through great and numerous changes in society and governments, Odd-Fellowship was imperatively called into being by human wants and necessities, and was founded on great religious principles common to humanity. Without such origin, and aside from such basis, no institution can

* The R. W. Grand Lodge of the United States, in September, 1874, directed the discontinuance of all unauthorized publications of its ceremonials. In obedience thereto, those which heretofore occupied this Third Part of the Manual will now and henceforth be omitted. We might rightfully continue those for dedicating halls and cemeteries ; as they were originally published in this work, in 1852, by consent of their author, the late Professor H. S. Patterson, M. D. But unwilling even to *seem* to interfere with the wishes or interests of our Great Alma Mater, we cheerfully resign to her all right to publish and profit by the ceremonials above named.

Yet, not to diminish the size of the Manual, nor to lessen its value to purchasers or readers, we occupy the vacated pages with the following Rationale or Philosophy of Odd Fellowship, as an appropriate close to the preceding contents of the volume.

long survive the frequent changes constantly occurring in human opinions, customs, and conditions, and the all-wasting influences of time. The practical applications of these principles to ameliorate and relieve those wants, gradually grew into well-devised and regular methods; at first almost entirely peculiar to our Order alone, though afterward adopted, wholly or in part, by other organizations. These principles, and their practical applications, were, from the beginning, impressed on the minds and feelings of initiates and members, by suitable lectures and charges, by mysterious forms and ceremonials, and by ingeniously expressive symbolic rites, well calculated to enforce the solemn duties thus inculcated. This entire system of principle, precept, and practice, with its illustrations by emblems, scenic representations, and parables, gradually grew into a great educational institution, seldom excelled in its beneficent results, if, indeed, it has ever been equalled, by any merely human association. The amount of sufferings prevented and miseries relieved, the number of minds informed and enlightened, and of characters improved and exalted, by its humble means and agencies, is almost beyond belief. And this entire system or institution, as it has come down to, and now exists among us, we call ODD-FELLOWSHIP; and having given, in the preceding portions of this book, its origin and history, its teachings and government, and the duties and obligations of its officers and members, we now will unfold, more in detail and with greater particularity, the Rationale or Philosophy of its inmost spirit, of the faith which directs its movements, of the operations which constitute its power and influence, and of the peculiar methods by which it instructs and educates its members.

§ 2. *Origin in Human Wants.*

Long before Odd Fellowship had a name and an organization, its operations had origin in the necessitous conditions of human society. Our Order arose out of this condition. It began among those who needed aid, and felt their obligations to render aid in return. Sir Walter Scott, in the *Black Dwarf* (Chapter xvi.), has so well and truly set forth this condition of humanity and the obligations it imposes, that we cannot do better than borrow his expressive language. The story is of Isabella Vere, whose father, to save himself from ruin, was urging her into a hateful marriage. She is induced to apply to a deformed and hideous-featured dwarf who, many years previous, had been driven to misanthropy and solitude, by being supplanted in his youthful love by Isabella's father. She, ignorant of this fact, appeals to the dwarf to save her father and herself. At twilight, in the Solitary's hut on Mucklestone Moor, while she is shrinking in terror before the wild and strange inmate and his weird surroundings, she hears and answers his fierce assertions of total self-reliance, and entire independence of human association. He says:

“Why should one being desire aid of another? Why should not each be sufficient to itself? Look round you—I, the most despised and most decrepit on Nature's common, have required sympathy and help from no one. These stones are of my own piling; these utensils I framed with my own hands; and with this”—and he laid his hand with a fierce smile on the long dagger which he always wore beneath his garment, and unsheathed it so far that the blade glimmered clear in the fire-light—“with this,” he pursued, as he thrust the weapon back into the scabbard, “I can, if necessary, de-

fend the vital spark inclosed in this poor trunk, against the fairest and strongest that shall threaten me with injury.... This," continued the Recluse, "is the life of Nature—solitary, self-sufficing, and independent. The wolf calls not the wolf to aid him in forming his den; and the vulture invites not another to assist her in striking down her prey."

"And when they are unable to procure themselves support," said Isabella, judiciously thinking he would be most accessible to argument couched in his own metaphorical style, "what then is to befall them?"

"Let them starve, die, and be forgotten; it is the common lot of humanity."

"It is the lot of the wild tribes of nature," said Isabella, "but chiefly of those who are destined to support themselves by rapine, which brooks no partner; but it is not the law of nature in general; even the lower orders have confederacies for mutual defence. But mankind!—the race would perish did they cease to aid each other. From the time that the mother binds the child's head, till the moment that some kind assistant wipes the death-damp from the brow of the dying, we cannot exist without mutual help. All, therefore, that need aid, have right to ask it of their fellow-mortals; no one who has the power of granting can refuse it without guilt."

Here, then, we have, clearly stated, the fact, and the necessary obligation arising out of it. "*All, therefore, that need aid, HAVE RIGHT to ask it of their fellow-mortals; NO ONE WHO HAS THE POWER OF GRANTING, CAN REFUSE IT WITHOUT GUILT.*" This natural morality, or obligation imposed by human necessity, is in accord with the injunctions of all religions worthy of the name. The Old Testament is very emphatic on the subject.

Addressing the children of Israel, who had just been delivered from the bondage and oppression of Egypt, it enforces the duty by reference to their past necessities and their future ability to relieve those in similar want. One passage, as a sample, will suffice. Deut. xv. 7, 8, 10, 11. "If there be among you a poor man of one of thy brethren, within any of thy gates in thy land which the LORD thy God giveth thee, thou shalt not harden thine heart nor shut thine hand from thy poor brother : but thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth. . . . Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him : because that for this thing the LORD thy God shall bless thee in all thy works, and in all that thou putteth thine hand unto. For the poor shall never cease out of the land : therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in the land." The continuance of the poor in the land keeps the obligation in similar continuance.

The Christian Scriptures, besides bringing to view and re-enforcing the injunctions of Moses and the Prophets, abound in like precepts, made living by the parable of the Good Samaritan, and the numerous illustrations in life-labors of the Great Teacher. Besides, we know by frequent observation, if not by the sad experience to which all are liable, that the Rich of to-day may, at any time, become the Poor of to-morrow.

The truth is, that man, simply *as man*—aside from all relations and dependencies created by state, church, or family ; by party, sect, or clan—man, simply *as man*, is a dependent and necessitous being ; and needs aid, even

when most able to impart it. This fact and its consequent duty began to be linked together in the minds of men at a very early period in the history of our race; but, probably, not as a universal duty, nor with the force set forth by Walter Scott. But it was felt and acted upon in families, among kindred, between friends and friendly tribes and nations; and was embodied in the form of covenants, leagues, and treaties. It was customary for covenanting friends to give tokens, by which the holder might be recognized as a member of the covenant. Thus, a piece of bone, stone, or metal, was made with a level surface, on which was inscribed or engraved a word or sentence. It was then broken, and a piece with part of the inscription was retained by each. On joining the parts, the whole word or sentence would be made apparent, and the holder be recognized. It is supposed that the Revelator (ii. 17) alludes to such a custom in the phrase, "and will give him a white stone, and in the stone a new name written which no man knoweth saving he that receiveth it." The Mason of the Mark degree claims that his token has the same origin, and is used in similar manner and for similar purposes.

§ 3. *Self-Love and Philanthropy.*

But it may be (as it has been) said, that all this proves such covenants, with their mutual aid and relief, to be merely selfish, and, therefore, far from being humane and benevolent. This conclusion would brand nearly all the humanity and benevolence in the world as base and unworthy of approval. God begins teaching men by appeals to selfishness—leading us onward and upward from our low estate to a higher and better. His standard for human goodness is measured from

man's *self*. "So ought men to love their wives *as their own bodies*; he that loveth his wife loveth himself. For no man ever yet hated his own flesh." (Eph. v. 28, 29.) "Thou shalt love thy neighbor *as thyself*." (Matt. xix. 19.) And even the Golden Rule measures our doings to others by our desires for ourselves. And in God's providence He educates us by making human dependence and human wants so mutual, that even our self-love leads us to compassionate the sufferings of our fellow-beings. Many an unsympathizing physician and nurse have become tender of heart and gentle of hand by being made to feel in their own persons the pains and irritations of disease. Many a cold and indifferent heart has been quickened into activity in behalf of the poor, the oppressed, or the outcast, by a personal experience of poverty, oppression, or overmastering temptation and sin. Not until he, himself, had endured the horrors of captivity in a French prison, did the philanthropist Howard become earnestly interested in prison reforms and similar benevolent labors. Yet who will deny the merit of these good deeds—all of which took their rise in personal suffering, whereby love of self was enlarged into pity for others. Indeed, the most selfish hearts are often thus compelled of God, as it were, to burst the hard envelope, and come forth from the narrow and bitter bud into blossoming and fruitfulness.

Thus a general mutuality of dependence and wants brought forth covenants and associations for common defence and support against impending dangers and sufferings. All through the feudal ages of Europe there were "Guilds," each embracing the members of a single mechanic art, and binding them to give aid to those of that particular handicraft. These guilds of each art or trade were not affiliated with those of any

other art or trade, and recognized no obligation to render special aid to members of any handicraft but their own. But about 1712, most of these guilds having fallen into decay, those of Operative Masons were opened to receive others than practical builders, and thus began Speculative Free Masonry, with its peculiar obligations of brotherly support and charity, which has been gradually enlarged into its present magnificence and extensive operations. Through the same period, in Great Britain, there are similar traces and records of what are called "Friendly Societies." Then, as now, they were bound to render specified pecuniary aid to their members in particular circumstances—some on the occasion of a death, or of a birth; some only during sickness, or when out of work; others, on two, or more such occasions of want. These friendly societies are numerous in Great Britain at this day, and were, and are now, formed for various fixed periods of time—many for a term of one year only. They were not affiliated until about, or shortly after, the time when Speculative Masonry was grafted on Operative Masonry. Then some of them, it is believed, sought greater permanency and more extensive operations by becoming affiliated, and organizing as Lodges of Odd-Fellows.

§ 4. *Providential Developments.*

There is something touching and beautiful in the workings of Divine Providence on the human mind and sympathies, by which these separate and isolated societies became affiliated and widely spread organizations; and their limited and irregularly given reliefs were enlarged into efficient and well-digested plans and systems. Man's extremity is said to be God's opportunity. Certain it is, that generally when human need reaches its

worst, Divine Wisdom points out a way to relief, and Infinite Goodness provides a supply.

Mankind had long been divided by the differences which estrange men from each other, and constitute them hostile nations, communities, and sects. People living in lands separated by a mountain range or narrow stream, felt bound, by that separation, to abhor and hate each other. The occasions for dislike, however few or trivial, were deemed sufficient to blot out all reasons and motives for friendship and love. Difference in dress or diet, or in forms of worship and salutation, was made a standing cause of aversion and dislike. And when no present grievance could be found, the strifes and feuds of past generations were stirred up into remembrance, and the old bloody wars were fought over, again and again, with renewed hate and increased ferocity. And not only tribes and nations, but men of the same nation or tribe were further subdivided and arrayed in hostility to each other as clans, parties, or sects, who would have no dealings, no social intercourse with each other. And, to add to all these alienations, the factitious distinctions of caste, rank, wealth, and even learning, crept in, and still further separated, in mind and heart, those of the same clan, party, sect, or school. For long ages of alienation, discord, and strife, the name of "stranger" and of "enemy" conveyed the same idea to the mind, and roused the same bitter feeling in the heart. And, everywhere, the oppression and degradation of this state of all-pervading division and warfare fell heaviest and hardest on the poor and the lowly — on the sons and daughters of poverty and toil.

Even at this day, in the light of a genial civilization and under the ameliorating influences of religion, we still behold many of these bonds holding back parties,

castes and sects from any union with each other, and the distinctions of rank and wealth interposing to keep apart kindred minds and congenial souls. Narrow prejudices based on ignorance and misrepresentations, fears of sectarian anathemas or social ostracism, withhold thousands from uniting with the good and the wise, even with beloved kindred and friends, in the most humane and benevolent institutions and operations of the age!

It is therefore cause not only for wonder but for admiration as well, that men were thus providentially led to enlarge their mutuality of aid and support from embracing merely the individual or the family, into associations including many such individuals and families, and thence to the inclusion of a whole class or trade of toilers, and especially of such as traveled widely and from nation to nation. Finding the limited special aid so beneficial, it was extended to embrace the relief of other wants and sufferings. And finding how cheering and useful was the communion and support of workers in the same trade or handicraft, it was natural that they should desire the social intercourse, and counsel in difficulty, of friends of other crafts, and so opened the narrow guild into a lodge for all free and free-born men. The friendly societies, also, having before them the example of these guilds, and the frequent benefits conferred on the poor and the lowly by their own isolated and temporary associations, could not but feel that greater permanency and more extensive aid would remove many other difficulties and supply many unrelieved wants. This could be attained only through closer organization and affiliation with kindred associations. Hence we are not surprised to find that about the beginning of the last century a number of working men, feeling that rank

and wealth would degrade them if they could, resolved to unite in aiding and supporting each other. Knowing, also, how sectarian and party strifes estrange men from each other and render them powerless and abject by such divisions, they excluded all such distinctions and topics from their meetings, and resolved only to know, to love, and to labor for each other as men, as brethren.

Happily, the Odd-Fellows enlarged the basis of their fraternity beyond those only who were born free, and adopted the broader basis of humanity—the universal brotherhood of the race—as a bond of faith and unity. And on this basis, and its correlative truths and obligations, they built up a system of provisions for varied wants and sufferings, which have not been excelled by any society on record. And this is probably because they were, generally, of that humble class whose daily wages barely sufficed for daily wants. When sickness prevented labor, aid was needed to eke out the scanty hoard; when work failed, they needed help to seek employment elsewhere; when absent, seeking work, aid was needed to care for and supply their families; when sick, and their wives were worn down by increased cares and loss of sleep, they needed nightly watchers by the sick-bed; when wife or husband at last sunk in death, they needed means to keep the loved form out of a pauper's coffin, and sympathizing brethren to mingle with the mourners, and give the departed decent burial; and when widowed mother and orphan children wept in woe, aggravated by cheerless want, there was need of comforters who would stand between them and famine, and educate the hapless orphans with fatherly tenderness. And then with each of these cravings came another—a desire to claim these aids as some kind of

right—that such relief was not *alms*—that the recipient should not be deemed a *pauper*. God bless this honest, proper pride! for though of little worth in itself, it holds up our manhood and womanhood, as the woody stalk of the flax upholds the precious lint from falling to the earth a soiled and tangled mass. All these wants were duly, if not amply, provided for, as thus isolated and short-lived friendly societies became affiliated and perpetual, with increased obligations of fellowship, and enlarged helpfulness in the ways and means of mutual relief. To their social and business meetings they gradually introduced secret rites of initiation, and lectures for degrees of advancement, with secret signs and words for recognition, and moral instruction by symbols and emblems. And thus Providence opened the way, and led them forward into those early organizations of Odd-Fellowship—compelling them, as it seems, by their own necessities and sufferings, to provide relief for those of others.

§ 5. *British and American Orders.*

Unfortunately, as Odd-Fellows became numerous, some impelling desire for special social, pecuniary, or other advantages, induced changes in signs and forms, or modes of relief, or in government, and thus led them to divide and organize other orders of Odd-Fellowship. Hence, at no distant time, there were in Great Britain and its dependencies some twenty-seven orders of Odd-Fellows, namely: Manchester Unity, Nottingham Order, Nottingham Imperial Order, Grand United Order, Derby Midland Order, London Unity, West Bromwich Unity, Handsworth Unity, Bolton Unity, Kingston Unity, Wolverhampton Unity, Brighton Unity, National Order, British Order, Staffordshire Order, Grand City of Lon-

don Order, Auxiliary Order, Leicester Order, Albion Order, Norfolk and Norwich Order, Ancient Independent, British United, Leeds United, Nottingham Loyal, Enrolled, Independent, and Free and Independent. Of these, many are comparatively feeble and inefficient—mere beginnings, or remnants left after a long struggle. But the Manchester Unity, a few years ago, was described in Chambers' Encyclopædia as "one of the most extensive self-governed provident associations in the world."

In this country the Order had early taken a higher moral standard than is even yet attained by any in Britain; and, immediately after its separation from British Odd-Fellows, it further advanced its standard of moral and intellectual excellence. But probably the exclusion of all intoxicants from its meetings removed the principal cause of the strifes and differences which have so frequently divided the Orders on the other side of the Atlantic. And by expressly declaring the Order to be progressive in its character, and conforming ritual, operations, and governments to this progress in the opinions, feelings, and wants of the Brotherhood, it has been enabled to keep "the unity of the spirit in the bonds of peace." Thus, without any lasting jar or actual division, it continues its onward career of prosperous beneficence and its upward course of improvement, until it now is, on the whole, the equal in strength and resources of the great Unity from which it separated in 1842. At the commencement of 1874 the Manchester Unity had 481,630 members in the kingdom and its various colonies and dependencies, being a net gain of 10,587 members during 1873. The G. L. U. S., at the same period, had a membership of 414,815 (not including Lodges in Europe and South America,

nor Daughters of Rebekah), being a net gain of 29,767 members during the year. The total income of the Manchester Unity for 1873 was £608,866 (about \$3,044,330), of which it expended in relief £392,624 (about \$1,963,120). The receipts of the G. L. U. S. for the same period were \$4,434,001, and the amount expended for relief was \$1,490,274. The interest on invested capital (£121,378) is included as part of the income of the Manchester Unity, while the numerous investments of our State and subordinate bodies are not included in the foregoing statement.

§ 6. *Religious Foundation.*

But human necessities and wants, though they may originate and greatly advance an institution, are not always sufficient to perpetuate it. Without some basis in man's religious feelings, and a consequent moral cement to bind its members in mutual affection and well-doing, it must, sooner or later, lapse back to original selfishness, and crumble to pieces in general distrust and oversweeping dishonesty. To recur again to the dialogue between the Black Dwarf and Isabella Vere, where dissocial principles and antagonistic interests are set forth as unfavorable to union and perpetuity. The Black Dwarf had truly said: "The wolf calls not the wolf to aid him in forming his den; and the vulture invites not another to assist her in striking down her prey"—a fact readily accounted for in Isabella's reply, that selfishness is solitary, and peculiar only to "the wild tribes of nature; but chiefly those who are destined to support themselves by **RAPINE, WHICH BROOKS NO PARTNER.**" Here we have a reason why no human organization based on falsehood, operating by fraud, and having mere selfish gain in view, can long

remain united or continue in existence. Dissocial in its very elements, its members and their interests arrayed against each other, it must not only fall apart for want of cohesion, but, as soon as the outer pressure which holds it together is removed, it must burst asunder by its own antagonistic operations and the repulsion of all its parts to each other.

Past prosperity and unity proves our Order generally free from such discordant selfishness. Nor has it been based merely on human necessities, and the rights and obligations growing therefrom. As far back as its history sheds light on the past, Odd-Fellowship appears based on certain great truths, which are, alike, axioms among all nations, tongues, and creeds. In some of the great religious systems of the world, these truths were secretly held, and only dimly shadowed forth in traditionary and mythological fables. In others, they were clearly revealed and explicitly taught, as in the Jewish and Christian Scriptures. Thus generally received by mankind, they are not sectarian in any proper sense, and they cannot, therefore, be considered as the exclusive property of any sect. We will again state what these great principles or doctrines are, which are presented in Odd-Fellowship as the basis and source of all the precepts it teaches and duties it enjoins; and to which it requires the solemn assent of every member.

First, It requires of every candidate for initiation an expression of his faith and trust in a Supreme Intelligence as the Creator and Preserver of the Universe. Without this, in advance, he cannot receive our fellowship as Odd-Fellows, nor appropriate to himself the instruction conveyed in many of our signs and emblems—especially the All-seeing Eye, with its motto, “In God we trust.” *Second*, When he enters our portals he will

be taught, in a summary of the principles which animate and permeate every degree and office of the Order, that this Supreme Intelligence, the Creator and Preserver of the universe, is also our Father—"the Father of the spirits of all flesh"—"in whom we live, and move, and have our being." *Third*, Thus recognizing the Great Author of our existence as our Father, we learn to look upon each other as brethren, being equally the offspring of the same Parent, and designed, as such, to reflect in our nature and relations the image of Him after whose likeness man was formed. On these three divisions of the great principle of God's Fatherhood is based our Odd-Fellowship. Our forefathers wisely made this principle the corner-stone of the entire institution. We are, therefore, brothers, not alone in the recognition of the same truth, but also by virtue of the fact which that truth discloses—that God "hath made of one blood all nations of men that dwell upon all the face of the earth." As brothers, then, we are bound, in all our intercourse, to illustrate the truthfulness of our profession by reciprocal relief and kindly offices to one another in the day of trial. And by these ties and obligations we are also bound to wage unrelenting war against vice in all its forms. Friendship towards man prompts the contest, the gentle influences of Love supply the weapons, and Truth consecrates the effort and leads to victory. The Fatherhood of God—the Brotherhood of man—these are the great lights which our Faith holds up to guide—the zeal which Hope inspires to warm—the bonds wherewith Charity binds all true Odd-Fellows.

§ 7. *Not Sectarian.*

But while we thus require a decided assent to the great doctrine of God's existence and Fatherhood, we do

not ask such belief in any sectarian sense, nor consider our Lodges as ecclesiastical organizations. Either of these positions might tend to array our Order against sects or churches which hold these same doctrines in a subordinate or different sense. This we disclaim. We are antagonistic to no religion, least of all to any which holds the belief in God as the Father of all. It is unjust, therefore, to deem and term us anti-Christian, because we admit men of all religions into the Order, the same as is done by any business or general humane institution. Banks, insurance companies, railroad, and other associations, admit all sects and classes of religionists as members—are they, therefore, opposed to Christianity? Societies for the support of widows and of orphans, of the aged and infirm, admit all who ask membership, without regard to creed—are they, therefore, anti-Christian?

So, Odd-Fellowship, though based on the recognition and practice of great religious truths, is not a sect, nor are our Lodges and Encampments churches, in any correct sense of those terms. True, we have a religious test—we use forms of worship—no Lodge or Encampment can be legally opened without the presence of a Bible, and we frequently read valuable lessons from that sacred volume, and draw from it our moral code and the peculiar instruction which unfolds our obligations to God and our brother-man. So far we are a religious body, and have a religious faith for the basis of our fellowship and to unite us in religious duty. But we are religious, each, for himself, uniting in heart and form only so far as judgment, conscience, and the affections can unite in belief and worship—as a man of any one sect worships in the congregation of a different sect. And we hold our religious creed only as a common foundation-prin-

ciple, on which every one, for himself, may build, with mind and heart, whatever else he deems necessary to believe and profess. But our moral and social duties are those to our fellow-man, to our country, and to our kindred and friends, which all churches acknowledge to be binding on all.

Here permit an illustration, given from memory, from the writings of Mrs. Barbauld:—One Sunday morning a father took his little son for a stroll through town. The bells were ringing, and people were flocking in all (and often opposite) directions to their respective churches. Shortly after, father and son looked in on the Catholic worshipping in the many forms and splendid accessories of that church. Thence they went to see the Friends (Quakers) in their plain meeting-house, with its unpainted but clean benches, where the worshipers sat with covered heads, waiting in solemn silence for the Spirit to move them to utterance. Thence to the Methodist chapel, resounding with the fervid prayers and enthusiastic hymns in which the worshipers expressed their petitions and praises. From there they went to the Presbyterian church, and saw the gravity of demeanor with which, in measured words, they worshiped God. The wondering child looked on all these differing modes of devotion in silence, but at last inquired of his father why all did not worship the same God in the same manner.

“My son,” said the father, “in these things God permits men to differ.”

Soon the churches closed their services and the congregations poured forth into the streets, crossing each other's ways in every direction, as they hurried toward their homes. Just then a poor man fell down in a fit, and his wife and children moved all hearts with their

lamentations. A Catholic held the sick man's head on his breast, a Presbyterian ran for a doctor, a Methodist held a bottle of smelling-salts to the poor man's nose, a Friend took charge of and soothed the terrified wife and children—all were full of sympathy, all were active to aid. The father and son observed the whole scene with great interest, and the father impressively said :

“My son, in these things God made men to agree.”

Odd-Fellowship wisely leaves men to differ in all those things in which God permits them to differ, and strives to unite them in active agreement in all those things in which God made them to agree. Permit us, then, to repeat our statement in reply to a frequent if not wide-spread misapprehension of the exact position of our Order on this subject.

There are few churches that do not require some items of belief, or some practices or ceremonials, in conflict with the faith or forms of other churches. But all may enter an Odd-Fellow's Lodge without giving up any article of faith, or abandoning any religious duty. Why this difference? Because of the principles *on* which and the purposes *for* which they are respectively founded and organized. A church is based on certain doctrines concerning God's nature, purposes, and government, and man's nature, duty, and destiny. These doctrines and duties, being understood differently by different minds, each difference of opinion becomes an element to divide men into sects, each sect tenacious of its own views and practices, and therefore requiring unity in faith and conformity in practice of its members; for otherwise its great aim, to spread its doctrines and enforce compliance with its requirements, would be defeated. But every man (otherwise qualified) who believes in God as the Father of all, may become an Odd-

Fellow. For our principal aim is to induce men to perform the *duties* which man owes to his fellow-man. All his obligations to God, to his church, his country, his family—all his items of belief, religious and political—remain just as they were before he united with us. It is the *man* (not the partisan nor the sectarian) who becomes an Odd-Fellow; and he becomes one not by ceasing to be what he *was*, but by becoming what he now *is*.

In becoming an Odd-Fellow, he enters into a representation of a family in the human family—into a fraternity designed to represent the great human fraternity—whose principal aim is, by active efforts to ameliorate human suffering, and thus improve and elevate the characters of its members. And all the instructions by lectures, ritual, emblems, and regalia—all the exemplifications, by visiting the sick, relieving the distressed, burying the dead, aiding the widow and educating the orphan—are designed to make him a better man—better in every relation he bears to Church and State, or to his brethren, his family, and his race. And this is why Odd-Fellowship never conflicts with or opposes any religious truth or duty. In the whole universe full of truth and good, no truth, no good can clash with or destroy any other. We may not expressly teach some special truth, but what we do teach does not deny it. We may not enjoin some specified duty, but our precepts do not forbid its performance. So far, therefore, as it requires any faith, Odd-Fellowship is not against Christianity; for that teaches what we require; and all our precepts are those of Jesus—for however the world may be divided on doctrines, all are generally united on duties. In like manner, Odd-Fellowship employs the Bible—the general spirit and the emblems it

furnishes — only as inculcating principles, enforcing duties, and illustrating lessons received and taught of all good men. So far as all can *agree*, without violence to any member's faith and conscience, we believe and work together—no further. When we differ in belief or duty, each goes his own way, acts in his own mode, according to his own faith and conscience.

§ 8. *Our Devotional Forms.*

This freedom to believe as directed by the best lights judgment can find, and to serve God as faith and conscience dictate, has framed and moulded the prayers and other devotional forms of the Order; so that all can unite in their utterance. But it has been truly said that some are willing to talk and write about religion, and to sacrifice time and money for religion, and even to *die* for religion, who are not willing to *live* it. So with prayers. Those who seem to lack greatly the *spirit* of prayer, are apt to be most zealous in criticising the prayers of others. And this criticism is generally most severe, *not* on what is *in* the prayers, but on what is *not in* them—not on the spirit by which the life is brought into harmony with the petitions, but on some mere word or phrase, used or not used. It has been thus with most good reforms, in which men of differing creeds united. Their sincerity was doubted, their piety questioned, their best deeds ascribed to selfish motives, because, in the prayers which they united in using, some cant phrase or pet idea, some theological shibboleth or sectarian war-slogan had been omitted! Odd-Fellows have met the same petty persecution and uncharitable condemnation. Not what is *in* our prayers and devotional forms, but what is *not in* them, has been seized upon as cause of offense, and they have been

called unchristian, anti-Christian, heathenish, and blasphemous, because some special phrase or form of words was not found there. Yet our forms are suited to times and occasions, they are appropriate and reverent in language, and they clearly and fully express our thanksgivings and supplications. They are also in accord with the feelings and desires of our hearts, and with the spirit and aims of our Order, and answers of inward peace and outward prosperity have been vouchsafed in return, by Him who hears and answers prayer. And in further justification, we declare that just such prayers have been offered up in all past ages by patriarchs and prophets, whom our critics admit to have been among the wisest and best of olden time; and by Jesus of Nazareth, himself, and by his apostles after him. I have a strong repugnance to criticise sincere prayers—even to defend them against coldly-carping censors. They are so sacredly each man's own, and so wholly a matter between his own soul and its Maker, that I wonder how any one can presume to dictate in what precise form of words they shall be clothed. Instead of wordy strifes *about* prayer, I wish there was more soul-felt praying—more heart-communing with God. Then would there be rejoicing that people of various religious beliefs could unite, as do Odd-Fellows, in offering reverential prayer and praise to the Father of all. Our Fraternity, as a body or class, makes no great pretensions to religion. Yet not a few of them are persons of undoubted piety, of strong religious faith, with fervent love to God and man, and warm devotional feelings. Of these, some are ministers in various denominations, and others are members in good repute in their respective churches. Yet these are most likely to respond, as did a good clergyman to a boaster who asked him, “Have

you got religion?" "None to *boast* of." And that all these good men, sincere Christians of so many different denominations, can heartily unite in the religious exercises of our Order, and feelingly respond with a fervent "Amen!" is surely no light testimony to the correctness and value of our devotional forms.

As to the omissions charged, of such phrases as "the Holy Trinity," "Triune God," or of any recognition, in express words, of Christ as the Saviour of the world, or as the second person in the Godhead—and the charge that our prayers are so framed that any religionist, Christian, Jewish, or Mohammedan, can unite in them—as to all these criticisms, we place our prayers alongside of those recorded in the Old and New Testaments; *which are liable to the same objections and censures!* Turn to the prayers of that Mother in Israel, Hannah (1 Samuel ii. 11); of Solomon at the dedication of the Temple (1 Kings viii. 23-61); of David in his numerous psalms; of Nehemiah (i. 5-11); and of Job, and of Agur, and of others. Or, if instances are needed from the New Testament, you will find similar omissions, and similar adaptations to all classes of religionists, in prayers which were undoubtedly accepted of God. Take the brief but sincere prayer of the humble publican and sinner (Luke xviii. 10-14), and contrast it with that of the precise Pharisee, who used the great "I" five times, while he named "God" only once! Or turn to the prayer of the Apostles (Acts i. 24, 25), and of Jesus (Matt. xxvi. 39, and John xvii. 1-26), and to the very full and clear teachings of Christ, when he taught his disciples how to pray (Matt. vi. 5-16); and notice particularly that "The Lord's Prayer" has the same adaptations and the same omissions for which the forms in use by our Order are

so severely censured! Our devotional forms, then, seem to be fully warranted, in their general phraseology, by authorities which their condemners will hardly call in question. And as they grew up out of our successive wants, and were framed to meet our varying conditions; and as they accord with our views of God, and our trust in Him as our Father, and express our united feelings of grateful love and reverence for Him; we deem them fully in agreement with the entire principles, precepts, and practice of Odd-Fellowship.

§ 9. *Extent of Fellowship.*

Embracing, as our Order always has done, persons of a great variety of religious beliefs, yet their *united* wisdom, faith, and piety have always found free expression in the religious ceremonials and acts of our Lodges without involving special fellowship with any particular sect or sects. As persistent misrepresentations on this point may have created unfounded fears in some minds that membership with Odd-Fellows of a different faith may entangle them, in some way or other, in a fellowship of doctrines or professions which conscience disapproves, we will endeavor to render yet more plain the precise lines and exact boundaries of our Odd-Fellowship.

Every one knows that in uniting with any literary, scientific, benevolent, social, or business organization, he does not thereby fellowship its members as believers in his creed, nor give indorsement to any of their creeds. They may, or may not, be fellow believers with him; but uniting with them in that society does not involve his fellowship of them as such. It is the same in regard to a union with Odd-Fellows, so far as the

Lodge is a social and benovelent society. But Odd-Fellowship is based on a religious principle or doctrine—the existence of a Supreme Intelligence as the Creator and Preserver of the universe, and as the Father of all men. This is the utmost extent of a common religious sentiment required as a test, or held as a creed by the Order. Each individual member may believe as much more as he pleases or can; but this, and no more, is required of him as an Odd-Fellow. Now, a Presbyterian can fellowship *as* a Presbyterian only a person who believes and obeys the standards of that Church. He may fellowship a Methodist or a Baptist as a Christian (believing him to be such), but he cannot fellowship him as a Presbyterian. In like manner, and to like extent, all Christians can fellowship each other as Christians, while they fellowship as church members those of their own church only. Odd-Fellows being of all denominations, and some of them of no denomination, it would be absurd to suppose that they, or any of them, would require an initiate to give or receive the fellowship of the Order as Presbyterian, Baptist, Lutheran, or any other church fellowship, or even as distinctively Christian fellowship. Hence we are careful to impress on every candidate's mind that we studiously exclude from our meetings all that pertains to the sects, parties, distinctions of rank, and classifications of society which rule in the outside world, and that we are to know each other only as men—as brothers of the great human family. In this recognition is our fellowship. In the outer world, each member of a political party regards his party ties and party lines and fellowships politically those only of his own party. So in the religious world, the member of a church fellowships, as fellow church members, only those of his own sect; and as Christians

he fellowships only those whom he recognizes as Christians; or, if an Israelite, he fellowships those only as Hebrews whom he believes to be followers of Moses. But when he enters a Lodge or an Encampment—whether of one party or the other in politics, or of one sect or the other in religion—all alike are to him only Odd-Fellows, for the time being, and *as Odd-Fellows only* does he extend to each one the warm, right hand of his Odd-Fellowship. So, without renouncing our citizenships in the nations of the earth, or abating any love of kindred and relations in our families, or loosening any tie of faith in our creeds, or lessening our devotion to our respective church interests, we simply agree to fellowship as Brother-man every member of the human family, and as Brother Odd-Fellows all who go with us behind and beyond the bonds of party, of sect, and of nationality, in recognizing the great tie which makes us one in nature and in interest, and in acting upon it in fraternity with us. And to secure the co-operation of all who are animated by this fellowship, we organize our Lodges and Encampments, and spread abroad our Order over states, and continents, and the isles of the sea, in humble effort to make our principles and their workings as wide-embracing as humanity itself. This is the extent of our Odd-Fellowship, and this the mission to which it calls us. It cannot conflict with any truly religious duty and fellowship; for it embodies in its duties and operations none other than those duties which every religion requires of its followers toward mankind at large. And while it does this, it lays no obstruction, and imposes no interdict, to hinder any brother from performing any other duty which he may feel to be due to himself, to his family, to his country, his church, or to God.

§ 10. *Complete as a System.*

Thus has our Order grown up and become in all its parts and departments a great social, moral, and humane institution, systematic and symmetric in principle, precept, and practice, and therefore efficient in operation. As a whole, it is in general agreement with nearly all other wise and good institutions, as the following explanations and comparisons will show.

When the great Law-giver of Israel established the Theocracy, which was to be both the religion and the government, or the church and the state, for his peculiar people, he always held up the principles which he revealed as existing in Jehovah, and the doctrines flowing from those principles, as constituting the reasons for their worship and the motives for their obedience. The imitation, then, of the imitable perfections of the Divine Being was deduced from those doctrines and enjoined in those precepts, as their most acceptable worship and most perfect service. Thus the principle existing in God became doctrine when revealed to man, and precept when enjoined for man's imitation, and practice (or duty) when the precept was obeyed or fulfilled. "I am holy," was the doctrine; "Be ye also holy," the precept following from it. In like manner, God's kindness to their fathers while in bondage and under oppression, as "strangers and sojourners" in that "strange land" of Egypt, was inscribed in their history and their laws, and instamped on their minds through all the training and teaching of successive generations, and was renewed in their memories at every fast and feast and Sabbath worshiping, as reasons why they should be compassionate to the enslaved and the oppressed, and open their hospitable

shelters and stores to the strangers and sojourners in their land. Similar doctrines concerning God and His doings are embodied for their practice in the precepts enjoining them to be kind to the poor, and to judge the widow and the fatherless; for that God is *especially* the Friend of the poor, the Father of the fatherless, and the widow's God. And thus Divine principle became revealed doctrine, and that doctrine became precept for human practice throughout the law and the prophets of the Old Testament.

More clearly, if possible, the great Teacher of Christendom, and his apostles after him, thus taught human duty under the New Covenant. He revealed what principles in God impelled Him (as it were) to act in creation and providence, and especially in salvation from sin; and those revelations constituted the doctrines to be believed concerning our Heavenly Father. On these he based our duty to copy after and imitate these perfections of God, so far as we can, in the form of precepts. And the doing of those precepts will make our characters like unto God's character, and we will thus truly become the children of the Highest.

Another illustration may be found in the growth and organization of our present government of these United States. Early during the struggle for independence and self-government—long before forming our Federal Union and framing our National Constitution—our fathers proclaimed the principles or doctrines on which the whole structure has since been based; and its citizens and its constituent States have yielded it support and obedience. That all men are created equal; that all are endowed by their Creator with inalienable rights, among which are life, liberty, and the pursuit of happiness; that to secure these rights governments are

instituted among men, and that all just governments must, therefore, derive their powers from the consent of the governed—these doctrines are the only true fountain of the laws (or precepts) calling for the obedience of States and peoples.

We have, then, to form a perfect system in any organization, *First*—Indwelling, animating PRINCIPLES, revealed as DOCTRINES, and answering to the SPIRIT which is in man. *Second*—PRECEPTS deduced from those principles or doctrines, pointing out the DUTIES enjoined, and answering to the SOUL of man. *Third*—The PRACTICE, constituting the general “walk and conversation,” or DOINGS collectively, answering to the human physical organism, or BODY. In Odd-Fellowship, as an entirety or totality, all these requisites are met and fulfilled. First, it is founded on great principles—the Fatherhood of God and the brotherhood of man—which, being revealed, constitute doctrines for faith and guidance. Second, these principles and doctrines are embodied in, and taught through, a series of charges and lectures as the obligations of the Order, and are further explained and illustrated by aid of certain expressive signs, tokens, and emblems, thus constituting a body of precepts for the guidance of members and the Order. Third, the organisms by which doctrine is rendered into duty, and precept carried out in practice, and thus the whole body—the Order in all its parts—is made living and united in action.

To make our ideas plainer to the eye, if not to the understanding, we put them down in triads, thus:

1. Principles,	Doctrines,	Spirit.
2. Precepts,	Duties,	Soul.
3. Practices,	Doings,	Body.

This agrees with what St. Paul and other ancient philosophers summed up as comprising the entire man —“body, soul, and spirit.”

The spirit which God breathed into man when he “became a living soul” is the nearest approach we can imagine to the Infinitely Great Spirit. The soul, that inner form and higher life of man which, only, can apprehend spirit and bring it within the range of the material organs and members, corresponds with the Infinite Mind. And the body, like the universe itself, by the quickening of the spirit, and the enlightenment of the soul, is brought into active subjection to the spirit and the soul, and is thus made to render obedient action to the Divine Will.

True; Odd-Fellowship, an institution devised and operated only by human agency, is necessarily but a limited and imperfect semblance of anything of Divine origin and workmanship. But there is a likeness. For although it is impossible for the finite to comprehend the Infinite, we can apprehend, at least in part, what we cannot comprehend. Hence, while we cannot “by searching find out God,” nor by any effort of our own “find out the Almighty unto perfection;” yet can He reveal himself unto us. In this limited knowledge we conceive of God, that love, benevolence, goodness (call it what you will), is the spirit that prompts or moves Him to action; that wisdom, knowledge, truth, is the spirit to guide and direct that prompting; and that power, might, energy, is the spirit whereby He accomplishes what His love prompted and His wisdom devised. So in Odd-Fellowship, answering somewhat unto love or goodness, is the great principle of our inspiration, where God’s paternity and human fraternity are the fountain of filial and brotherly affection. This is

the spirit that prompts the Order to movement. That spirit, as truth or doctrine, informs the mind and directs it in devising what love prompts to do. And the organized body, embracing each and all the members in the Order, is the embodied power and energy of practice in accomplishing the results which love prompted and truth devised. Our Ritual, including all the forms and ceremonials of the Order, embraces these great abstract principles in understandable and practicable instructions, and makes them more readily assimilable by the hearts and minds receiving them. And thus received and assimilated, those instructions become the life-tide, as it were, that courses through all parts and portions of our entire organism; and the uniting and energizing power which binds us all in perfect accord—making the entire Order actively operative and effective as a great social, moral, and humane Educator of its members, and of all over whom they exert influence.

§ 11. *Odd-Fellowship an Educator.*

Every member of the Order is impressively and early taught, that if he has entered our ranks from any personal or selfish motive—merely to gain any pecuniary benefit or gratify curiosity—he has greatly mistaken the character and objects of the institution. Even if he has entered it because of its benevolent acts toward those in suffering and want, he has not looked high enough, nor taken a sufficiently expansive view of its purposes and aims. For it is not a mere beneficial society, having for its single (or even greatest and most exalted) purpose the relief of its members and their families in the struggles incident to human life. These, it is true, are among its objects; but they are rather means than ends. To visit the sick, relieve the distressed, bury the dead,

and educate the orphan, is commanded by our laws, and these deeds are among our imperative duties. But, although they are the frequent and almost daily ministrations of Odd-Fellowship, they constitute but a tithe of the intrinsic merits of our Order, and are but the rounds of that ladder by which it would have its votaries rise to yet higher planes of virtue and excellence. Its great aims are, to improve and elevate the character of man—to imbue him with broader and higher conceptions of his capabilities for good—to enlighten his mind—to enlarge the sphere of his affections—in brief, to lead man to the cultivation of his true fraternal relations, designed by the Great Author of his being. It is thus presented as a great educational institution, in which he may be taught and exercised in his social, moral, and humane duties, as a member of the Order and as a member of the great family of man.

Being based on our simple humanity, Odd-Fellowship receives every member as a human being, and aims to develop all that is manly and humane in his nature. Passing by the peculiar relations which he may bear to family, to church, and to state, and his individual opinions in philosophy, theology, and politics, it receives and regards him wholly as a member of the great human race, who acknowledges God to be the Creator and Moral Governor of the universe, and the Father of all men. It first receives him into the smaller, inner family, the Lodge, as a brother who is to be there instructed, educated, and trained in the knowledge, duties, and virtues peculiarly required by the greater family, the Order; and as a preparation for, and introduction to, those similar but more extended duties and obligations which he owes to the great family of man. Considering him in this light of pupil and ward, it makes certain

requisitions, and lays certain obligations on him, and imparts to him peculiar instructions, and exercises him in specific duties, that it may thus accomplish the great purpose and aim of its mission *to*, and *in*, and *by* him.

For instance, it requires a certain development of his manhood—physical, intellectual, social, and moral—that he may be a suitable, capable, and willing subject of its instructions and labors. He must also have attained, and not exceeded, a proper age. If too young, he would lack vigor, endurance, and experience. If too old, he would be wanting in docility, energy, and ability to profit, and so to become useful. He must, likewise, be in general good health, and have such use of his mental and bodily faculties as will justly entitle him to reciprocity of aid and support, and qualify him for his fair share of labor in the field of general benevolence. He must be in such employment or worldly circumstances as will probably enable him to provide a living for himself and family, and enable him to contribute his proper proportion to the funds of the Order. He must possess a good moral and social character, and bear such a reputation in community as will probably make him a desirable companion in labor, a ready recipient of the Order's instructions, and a credit to the Fraternity. And he must have sufficient faith in God to realize that He is the Moral Governor of the universe, and the Father of human kind, that through such faith he may feel the responsibility of his obligations, and have the necessary zeal to labor and to endure in our great and good cause. Such are our principal requisitions, and the reasons on which they rest.

In accordance with these requisitions, are the obligations which Odd Fellowship requires each member to assume. As he asks to be trusted and confided in, he

must prove himself to be trustworthy. As he is to receive aid and support when needed, he is obligated to give them in return. And in like truly fraternal and honorable reciprocity, he is obligated to perform all his duties as a brother, in all offices of mutual aid and relief, in all our mutual instructions by precept and example, and in all our mutual exercises of watch-care and discipline, whether in our assemblies or in our intercourse with the world at large. And these obligations he is expected to discharge, without neglecting any other duties which he may owe to himself or to others—to his country or his God.

§ 12. *Organization Needed.*

Without the binding force of some such requisitions and obligations, there could be no organization, no government, no regular and reliable means and resources for well-doing, and no certain and systematic provision for aid and relief. In this material world, an organized body is indispensable for the operations of a human spirit and soul. And an embodiment or organism for the effective application of principles and precepts, is just as necessary. Steam, in open space, becomes mere vapor, and is dissipated in air, or condensed into drops of water. If shut up in a boiler, without machinery on which to act, it either becomes inert by cooling down, or injuriously bursts its prison, or escapes in uselessness. So doctrines and precepts, however true and good, must not only be systematized so as to be readily understood, but must also be embodied in some person, or some organization of persons, before they can be reduced to practice and bear proper fruits.

It was thus with the principles which constitute our Odd-Fellowship. The great doctrines of the Divine Fa-

therhood and human fraternity, and the resulting precepts of corresponding obligations and duties, needed a new and different embodiment or organization, to elucidate them more beneficially, and carry them out farther into much-needed practice, and thus make them more widely and generally effective. There were churches, it is true, which held the doctrines and enforced the precepts, on and for their own members, to a certain extent. But as a majority of those who most needed their application were outside of the churches, or could not be reached by them, other associations and measures became necessary. Accordingly, as we have seen, societies were organized in Europe to meet these wants. But in these United States, prior to 1819, there were no such organizations (aside from the Masonic, which did not clearly enunciate the doctrines, nor fully supply the want)—or if there were, they were too restricted or inefficient to meet the increasing necessity. Odd-Fellowship, of which a branch had just then been transplanted from England, seemed to be demanded for this office; for, reasoning by “the logic of events,” it shortly thrived apace, and soon grew strong enough to go alone, to enlarge and improve its mission, and to work out its separate destiny in this new field of human want and benevolent labor.

Of course, improvements in the teachings, and progress in the workings of the Order, have been gradual, and were attained through the increased enlightenment of the minds, and elevation of the moral standards, of the members successively admitted. Each instructed class, as it were, improved the lessons taught and the practices enforced, one step or grade beyond their predecessors. And to these successive advances they were steadily pointed and urged by a few among the earliest

members ; who, like our veteran and venerable Grand Corresponding and Recording Secretary, James L. Ridgely, saw from the beginning the immense moral capabilities of the Order to improve and elevate the character of its membership. Under the unceasing efforts and influences of Brother Ridgely and his noble associates, its educational capacities were enlarged and increased, and kept steadily employed in the pathway of onward and upward progress.

§ 13. *Uses of Secrecy in Teaching.*

The lessons taught at initiation and in conferring degrees, in charges of various kinds, by signs, emblems, and the meanings of regalia and decorations of Lodge and Encampment rooms, and by significant ceremonies in opening and closing, constitute, as a whole, the principal secrets of the Order.*

All these enter into and constitute the instruction of

* The other secrets belong, rather, to individuals and families ; but are confided to the sacred keeping of the Order—as, applications for membership, of aid and relief of members and their families, of special charities in and out of the Order, and of the discipline of members. These secrets of individuals and of families, should be held equally sacred with those of the Order. And of both, so long as they do not improperly conflict with or injure the rights of others, no one has any moral or social right to inquire into them, much less betray or expose them—no more than he has to steal the money or other property of the Order, or of individuals. And all who thus aid or countenance any surreptitious procuring and publishing of secrets, which are neither the purloiner's nor the public's, are guilty of *dissocially corrupting* strict moral honesty at its fountain—of familiarizing the community with *stealing* mental and moral possessions, only to make them worthless to all ; while they especially deprive those dependent on these secrets of the immense benefits which this “deed without a name” intercepts and destroys.

brethren and sisters, and are so conducted and communicated as to produce the most solemn and salutary impressions on the mind and heart. They are also frequently (as much as possible, continually) impressed upon the memory, so that all that the member sees and hears in Lodge and Encampment, shall remind him of duty and obligation, and stimulate him to improvement and progress.

The *substance* of these teachings—every idea they convey—we do not hesitate to declare openly to the world, in our periodicals and public addresses. But the peculiar language in which our Ritual clothes them, the manner in which they are unfolded, the uses of regalia, emblems, etc., by which the lessons are illustrated and enforced for remembrance and practice, these are secrets. Our singular ceremonies, illustrations, and scenic representations render these solemn truths more impressive than any mere declamation could do—sink them deeper into the soul, there to become the inner springs and motive powers of life. We know that truths thus delivered and unfolded, are made more interesting, more lasting, than if calmly read from a book in any ordinary assembly. Calm, intelligent members who have witnessed many initiations, strive to attend each new initiation, and, delighted by the appropriate ceremonies, they will listen attentively, for the twentieth or fiftieth time, to the same lectures and charges thus delivered, and will speak enthusiastically of the ennobling sentiments so taught, when they would hardly go a second time to any ordinary gathering, to hear that same Ritual recited by the best reader in the land! Why? The reason is plain. Because the jewel would be without the enhancement of its peculiarly appropriate setting—the picture, without its choice frame and position in light to exhibit

its eminent beauty—the story, or the song, without its accessory illustrations and inspiring accompaniments.

The same is true of our peculiar modes of transacting business and conducting social intercourse; but not in so great a degree. They must be appropriate, or they would not interest. And they must be properly used, or they would repel in disgust, instead of attracting the brethren, and especially the most moral and religious portion. For our secrecy is not in the doctrines and precepts thus taught. These are inculcated in numerous forms and ways, by pulpit and by press, in lecture-rooms and private parlors. The secrecy is wholly in the peculiar forms and accompanying illustrations; and the investing charm of our Order is found, greatly, in its privacy—in the secrecy with which our rites are surrounded, and kept from the gaze of the uninitiated. For it is a fact that human nature, even in its best earthly estate, loves mystery. It is sought and practiced by child and adult, male and female, saint and sinner; by some more than by others, and frequently most by those loudest in condemning it. If phrenology be correct, there is a special organ for its exercise; and whether it has an organ or not, the love and practice of mystery is one of the propensities or faculties of our nature, and has its uses and abuses like all others; and those uses are beneficial, as the abuses are evil and injurious. And to this secretiveness or love of mystery, the privacy of our rites and ceremonies, and our secret emblematic and scenic instructions, powerfully appeal for good, and for good only. And they meet a strong and enduring response, in nearly (if not quite) every case, for good also. The secrecy in which we hold our rites has great utility also, not only in impressing our lessons on the minds of members, and attracting

them to our meetings, and inciting them to the more faithful performance of their duties as men and as Odd-Fellows; but, also, by attracting to our Lodges those who are without our pale, and thus steadily increasing the number of our fellow-laborers in the great field of human benefaction.

§ 14. *Divine Secret Teachings.*

Not only is there no wrong nor even cause for suspicion of evil in this secrecy, but there is in it a grand accordance with the works and ways of our heavenly Father Himself, in His teachings in creation and providence, as He gradually unfolds and reveals them to our race. Not only in God's immediate or direct providences, but in our human agency as part of His general providence, nearly every great lesson begins in profound secrecy. Let all who consider secrecy to be evil *in itself*, consider this great problem. No text in the Bible condemns secrecy *in itself considered*, or regards it *alone* as proof of evil intent or action. NOT ONE. On the contrary, the whole plan of human redemption, the Gospel and its purposed salvation, is spoken of as a "mystery (secret) hid from the ages," and revealed only "in these last days." We are also informed that "secret things belong to the Lord our God, but those things which are revealed belong to us and to our children forever." Howbeit, those revealed things were once secrets, and even some things now "revealed unto babes," are yet "hidden from the wise and prudent." Says the Book, without which, in the Lodge, no Lodge-meeting can be held: "In the beginning the earth was without form (chaotic) and void (empty), and darkness was upon the face of the deep." In that silence and under that darkness was secrecy which no eye saw, no ear heard, no

mind apprehended, save the Omniscient. In the silence and secrecy of that emptiness, God's creative and revealing Spirit brooded on the face of the waters until the first-born of creation came forth at the omnific word, "Let there be light!" Until then there could be no revelation of the material things or processes of this world. And the mode followed in this "beginning" has been generally pursued in all the succeeding ways and workings of God unto the present time. The keenest prying of human curiosity have not been able to expose the hidden powers imparted to nature in its varied productions. "Science, falsely so called," may boast that it has tracked to their primal beginnings the plant, the insect, and the animal, and that it has laid bare the origin of their creation. But the microscopic cell or the animalculine jelly-particle would always have remained a cell or a particle had there not been back of it, or within it, a hidden mysterious power with secret process, a hidden wisdom with secret skill, a hidden goodness secretly to furnish nutriment, secretly to increase its form and push it forth in growth, secretly to fashion it in beauty, secretly to balance its parts and faculties in symmetry, and secretly to direct and conduct it to its destined end. These no human search can find, no human science know—they are *secrets*. And in such wise and beneficent secrecy does our Heavenly Father begin all His creations and productions in nature. And all along His course, in all stages of growth and progress, He maintains the same secrecy, the *how* being concealed, and the result, only, revealed. And this divine secrecy of devising and doing is perpetuated and renewed in the birth of every animated being and in the production of every vegetable germ.

The same secrecy is found in the divine teachings as

to the growth of races and nations, and the rise and establishment of their governments and institutions. The real beginnings are secret, hidden from even the human minds used as agents, in whom He worked "to will and to do of His good pleasure." They may know when they were first conscious of feeling and thinking, but can hardly imagine when and how God began within them to awaken them to plan and to perform. All such beginnings are secret, perhaps hidden away back among the omnific springs of divine creation, in that "beginning" when time itself began. Nor are these the only secret instructions of God. All along the pathways of the growth and progress of nations, dispensations, and institutions, secret influences come flowing in, mysterious impulses feed human energies, hastening them onward and increasing their power and operations, until the human agents learn that God's will has been done in and by them. The histories of the Patriarchal dispensation, beginning with the call of Abraham—of the Mosaic dispensation, full of yet unrevealed mysteries—of Christianity, with its wonderful transformings going on all around us—*all* are evidences of the secret influences by which God teaches the generations of men.

Turning from Divine to human providences, as such, we find that our Heavenly Father has made similar secret beginnings necessary to human advancement. Nearly every new invention, and system, and institution originated in the silence and secrecy of thought, and was developed and matured in secret meditation, and frequently was put into experimental operation in some retreat secret from the busy world. Thus, Benjamin Franklin, accompanied only by a lad, stole out of Philadelphia on June 15, 1752, to meet an approaching

thunderstorm; and, at what is now the corner of Buttonwood street and Ridge Avenue, he secretly performed his great experiment of drawing lightning from the clouds by means of a kite—thus demonstrating lightning and electricity to be the same. The world now benefits by that secret experiment, improved upon by Dr. Priestly and Professors Henry, Morse, and others. Many secret councils were held by Protestant Reformers, and also by our Revolutionary heroes and sages, in devising their plans of reform and revolution. Without such secrecy in planning and executing, it is hardly possible they could have succeeded.

But, it may be said, many of these mysteries and secrets have been made known, and many others will be revealed. True; but it was only when the purposes of secrecy had been gained, and men been prepared to profit by the revelation. Even so, reverently speaking, is it in Odd-Fellowship. Its principles, its precepts, its modes of relief, its legislation and proceedings generally—all these are freely made known for the information of the world. But the peculiar process by which our members were indoctrinated so impressively, and the means of recognition, by which we are enabled to know each other and to work together so effectively, these may not yet be published. They are most useful and beneficial as secrets. When the world at large is prepared to receive and profit by these—and not sooner—we hope that all members of all churches and associations will become Odd-Fellows.

§ 15. *Teaching by Practice.*

But as teaching by example is more effective than teaching by precept, and as training has a greater formative power on character than mere inculcation, Odd-

Fellowship requires *its* members to exercise themselves in the personal performance of the duties it enjoins.

Seneca and other ancient philosophers taught excellent morals and systems of philosophy for the guidance of their followers; but no church or similar organization was ever based on their teachings; no pupils and believers were ever united into a band, continuing through successive generations, bound not only to teach, but to *do* their precepts. They failed to add example to precept—to illustrate by their lives the instructions they furnished, and to require doing as well as believing—practicing as well as professing. Consequently, their systems are preserved only in books, while other systems, deemed less wise and less noble by their refined and cultured countrymen, are yet widely living in the hearts and lives of millions. So Odd-Fellowship has not merely a name, but a life. It is living and actual in deeds which accord with its teachings; for it requires of every member self-control and self-direction—subjugation of passion and appetite to reason and the moral powers—self-abnegation and self-sacrifice for the good of others—deeds of mutual aid and effort in seasons of distress and danger—acts of beneficence to the poor, the sorrowing, and the suffering—charity in feeling, word, and deed to all who need it, as well as all who deserve it, without regard to nation, party, or sect—and kindly forbearance and toleration in all those beliefs and opinions wherein men cannot (or think they cannot) agree, as well as hearty co-working in all good wherein men are agreed. These are some of the exercises by which members are trained into a fuller development of their manhood, their humanity, their fraternity in “Friendship, Love, and Truth,” and their childlike and exalted “Trust in God.” And all our

business and debates in lodge and encampment meetings; all committee work, watching with the sick, visiting bereaved families, and dispensing aid abroad; all labors to reconcile the differing and restore the alienated or the fallen, and even our social recreations and public ceremonials, have their influences in this onward and upward direction. And this training—these exercises in our precepts—are not designed to be limited or restricted to the Lodge or the Order. That is only its primary school, and this its mere field of apprenticeship. These deeds of duty and exercises in the development of human character are to begin in the Lodge and Encampment, and to extend throughout the Order, and to end only when there is no more distress to relieve, no sorrow to assuage. For our guiding faith is, not only that all Odd-Fellows are our brethren, but that all mankind are brothers; for our God and Creator is the Father of all. Odd-Fellowship, therefore, directs, not that we exercise ourselves in relieving distressed Odd-Fellows only, and in visiting and watching with sick Odd-Fellows only, and in burying the deceased of our Order only, and in educating the orphans and aiding the widows of Odd-Fellows only; but the teachings of our ritual extend these duties away out—out—to the utmost extent of our ability and influence. The Lodge or Encampment is only a small family within the larger family of the Order; as the Order itself is only a large family within the still larger human family. Nor are we to so expand our sympathies to the circumference as to forget or neglect its most important center. The instructions and training of the Lodge are also designed favorably to develop the home affections. No man or woman can be really good who is not good at home as well as abroad. So the

Odd-Fellow must carry all his principles and precepts to govern and guide him in his duties to his family and to his neighborhood. And this he will do if our teachings and trainings have their proper effect on his character; for it is impossible that these humane duties can be truly engaged in and rightly performed without making him better in every relation in life—a better man, and citizen, and religionist—a better brother, son or parent, and husband—a better friend and neighbor. Imbued and governed by its principles, he cannot but reverence God, respect himself, and love mankind.

§ 16. *Progressive Character.*

The entire history of American Odd-Fellowship proves it eminently progressive in character. Though the form in which it reached these shores greatly shaped its aftergrowth, and fixed upon it its peculiar name, the titles of officers, etc., yet its founders were not blindly conservative nor hopelessly wedded to precedents. Indeed, divine Providence seems to have early constrained them to sever connections with the parent Order, and adapt the new institution to the genius of our government and the wants of our people. The high moral position taken by the G. L. U. S. in 1825 (high and strange, as compared with the social usages of that day), in banishing all refreshments, save water, from Lodge meetings, was but a presage of its future course. It was followed by the interdict of meetings on Sundays to deliver degree lectures—a custom derived from England, which not only brought much odium on the Order, but caused divisions and strifes in families, on account of religious feelings and church attendance. The withdrawal from the Manchester Unity released us from any further responsibility for these and similar usages. A

complete and unobjectionable ritual followed ; and, in due time, all lotteries, gift enterprises, etc., in the name or aid of the Order, were forbidden ; and the interdict of intoxicants was extended to exclude them from all balls, festivals, etc., where the Order had control.

Increasing love of learning also became manifest in the establishment of libraries and reading-rooms in cities and large towns, where halls of the Order furnished facilities. Schools, homes for orphans, and asylums for widows and decrepit brethren, are in course of erection and establishment, and others are projected. And numerous mutual aid societies have arisen spontaneously, to furnish more liberal pecuniary aid to bereaved families.

But probably the greatest progressive movement yet made by our Order has been the admission of women, as Daughters of Rebekah, and the institution of Rebekah Degree Lodges, where their labors and influence can be brought directly in aid of our benevolent efforts. The measure is yet in its infancy ; its full extension has hardly been reached, nor its connection been defined, nor its modes and operations fully devised ; but it is launched beyond recall on the tide of experiment, and must ere long find its course and bearings, and result in success.

All these improvements in devising and operating show the progressive character of our institution, not only in the increase of its members and resources, and its extension to Australasia, Germany, Switzerland, and South America, but in the improvement of its teachings, its educational methods, and the increase in its ways and means for well-doing. It thus gives assurance that its progress will continue, so long as the same

principles inspire and the same noble aims incite its labors. For no merely human institution in the land (if in the world) has grown more, or faster, in conforming its life and outward features to its inward principles, than has the great and increasing body of Odd-Fellows. No one of them all has more effectually crystallized its divine precepts into visible and palpable evidences that the inward spirit has been obeyed in the outward practice.

But not only has Odd-Fellowship wrought within its own borders, but it has generated and warmed into being most, if not all, of the numerous societies and orders that are now lessening the ills of their members, by systems of mutual aid and relief. Our example and our successes have started them to action, and our principles, system, and government have been largely copied, but seldom improved upon, by them. And when Masonry in many Northern States wilted and shriveled before the fierce storm which raged against "secret societies," the *deeds* of Odd-Fellowship first rose above the rolling mists and clouds, and gradually hushed the tumult, and permitted time and space to recover from the indiscriminating condemnation of political and religious intolerance. And not only in this land has its influence been felt, but abroad it is absorbing other Orders, by the superior excellence of its ritual and purity of its morals; by virtue of which, also, it is now creating a desire among several Orders in Britain to conform their practices in Lodge meetings to our improved standard. We are thus led to hope for the removal of everything which now divides Odd-Fellows elsewhere, and especially of all practices which impair their morals or efficiency.

§ 17. *Beyond the Order.*

In addition to the large sums expended yearly for relief, and the amounts accumulated for future use, we again remind the reader that

“What’s *done* we partly may compute,
But know not what’s” *prevented*.

Under our wise and humane system of relief before utter want, what we *prevent* is far greater than what we *cure*.

We also ask consideration, in that our benefits to our Fraternity are also benefits to the community at large. The meandering brook waters not only the banks on each side, which are in immediate contact. The margin is connected with the wide field beyond, and the drops taken up by the banks are passed, by absorption and reabsorption, from particle to particle, till a wide-spread green shows that the beneficent supply has extended far from the gurgling stream. And the evening dews and the morning mists, rising from the bed of the brook, float far away, over meadows and fields on each side, imparting refreshing and verdure as from on high.

So with our benefactions. Members saved from want are not only kept from being burdens on the public, but are thereby enabled to give aid and support to kindred and to neighbors, far and wide around them. Not only so, but aided thus, many acquire substance, and become contributors in taxes and revenues to the public funds, to the corresponding relief of other tax-payers. It is the same with our educational benefits. Whatever improvement our Order can effect in the mental ability, the social

disposition, the moral character of a member; just so far has our secret instruction and training added to the character, and social and moral worth of the family, the church, and the community, to which he belongs as well as to us.

This general mutual dependence of each on all, and all on each—this interlacing of sympathies that wind around all hearts, and moral interests that weave into one web our entire humanity—needs more consideration by the world outside our Order. Odd-Fellowship, when it shall have united its fellow-workers, and brought into its fold more of the humane and benevolent still outside of its ranks, may yet add to its triumphs, that it has fully unfolded this science of human dependence and inter-dependence, and brought the world to see, to feel, and to *do* duties which the Fatherhood of God and the Brotherhood of man requires of every mind, and heart, and hand. Then will it be fully realized that the entire race is as the individual, where, “whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it.” Then—*then*, indeed, will have arrived that period when the chain of human bondage shall be broken, and the tears and woes of this world be submerged by the healing tide that shall flow from the fountain of benevolence and peace. *Then* one law shall bind all nations, and that law will be the law of Universal Brotherhood.

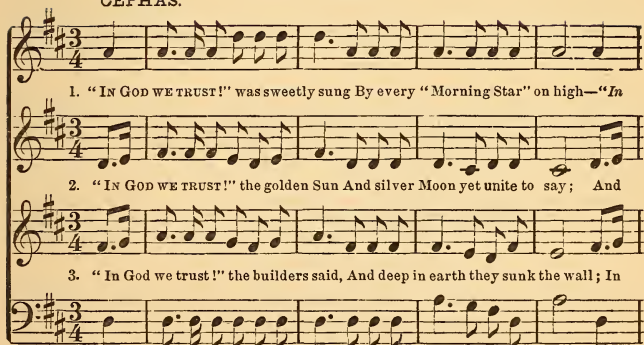
APPENDIX A.

Songs and Odes.

No. I.—DEDICATION ODE.

BY A. B. GROSH.

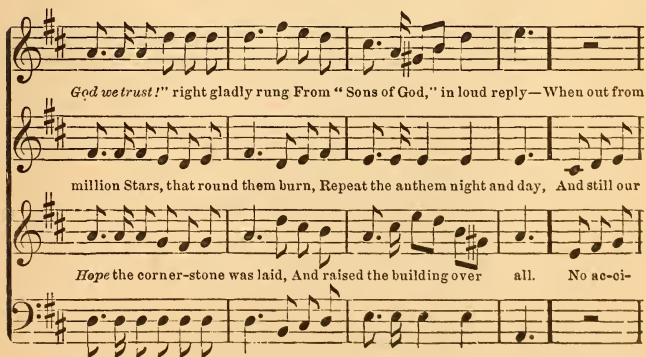
CEPHAS.



1. "IN GOD WE TRUST!" was sweetly sung By every "Morning Star" on high—"In

2. "IN GOD WE TRUST!" the golden Sun And silver Moon yet unite to say; And

3. "In God we trust!" the builders said, And deep in earth they sunk the wall; In



God we trust!" right gladly rung From "Sons of God," in loud reply—When out from

million Stars, that round them burn, Repeat the anthem night and day, And still our

Hope the corner-stone was laid, And raised the building over all. No ac-ci-

cha - os systems rolled, And earth, wrapped
From darkness, light, in rosy youth, in her clouds of

earth—from hill and vale, Where foot doth tread,
From all that live, and breathe, and move, or waves a

dent has marred our trust— Complete our Hall, it is but
No loss of life drawn forth regret—

2D ENDING.

gold, A - woke to "FRIENDSHIP, LOVE, and TRUTH."

sail— Re - sponds with "Friendship, Truth, and Love."

just That it to THEE we ded - i - cate.

4. Here may we with FIDELITY
In COVENANTED LOVE relieve,
And FRIENDSHIP with REMEMBRANCE be,
Till TRUTH her sovereign power give.
May HOSPITALITY here reign
With TOLERATION's kindly love,
And FAITH each pilgrim soul sustain,
Until we reach Thy TENT, above.
5. "In Thee we trust!" and thus to THEE
We offer all—for all is thine!—
That Thy co-workers we may be
On earth, in word and work divine.
When brethren want, or death lays low—
When orphans cry in helpless youth—
When widows weep in cheerless wo—
Oh, grant us "FRIENDSHIP, LOVE, and TRUTH!"

No. II.—CLOSING ODE AT DEDICATION.

BY A. B. GROSH.

MIRIAM'S SONG.

1. Sound the glad chorus! Let praises a - rise, In works of our Or-der, to
Air—SOLO. *Animato.*

2. Welcome, Odd-Fellowship! Praise to the Lord! His love is its buckler, His

CHORUS.

God in the skies. Sound the glad chorus! Let praises a - rise, In
Truth is its sword. CHORUS. Welcome, Odd-Fellowship! Praise to the Lord! His

works of our Or-der, To God in the skies. Sing! for the light of His
love is its buckler, His Truth is its sword. Brethren raised up from de-

truth is ad-vancing, And darkness and suff'ring are flee-ing a-way; His
spair, are its sto-ry, And orphan's pro-tect-ed, its jew-el-ry bright; The

love, in its warmth, human souls is en-trancing, And Friendship, on earth, is as-
tears of the widow—from gloom turned to glo-ry, Like the bow on a cloud—grow

sert-ing its sway. Sound the glad cho-rus! Let
bright in its light. Sound the glad cho-rus! Let

praises a - rise, In works of our Or - der, to God in the skies.

praises as - cend To God, in the work of the heart and the hand.

CHORUS.

Sound the glad chorus! Let praises a - rise, In works of our Order, to

Sound the glad chorus! Let praises as - cend To God, in the work of the

God in the skies. To God in the skies, To God in the skies.

heart and the hand. The heart and the hand, The heart and the hand.

DEDICATION ODE.

BY REV. A. C. THOMAS.

AIR — “*Bannockburn.*”

Trickling far among the hills,
Tinkling in the cheerful rills,
Flowing till the sea it fills —

Water, evermore!

FRIENDSHIP — void of worldly art,
Baptism of the faithful heart, —
To our souls thy grace impart —

Blessèd evermore!

Bursting in the early Spring,
Beauty to the earth to bring
Fragrance all abroad to fling —

Flowers forevermore.

LOVE — that in the blossom glows,
Breathing in each wind that blows,
Ours be lily* and the rose,†

Blessèd evermore!

Buried 'neath the wintry sheen,
Springing, clothed in living green,
Golden in the harvest-scene,

Wheat forevermore!

TRUTH — of heaven's own glory born,
'Reft of thee, how sad, forlorn! —
Welcome waving, vital corn,

TRUTH forevermore!

Thus in *Water*, *Flowers*, and *Wheat*,
FRIENDSHIP, LOVE, and TRUTH repeat.
All the virtues here we greet,

Banded evermore:

Yet in CHARITY shall men
Sound the noblest praise again,
And the angels shout AMEN,

Blessèd evermore.

ODE.—LAYING A CORNER-STONE. 7s. M

BY MRS. FIDELIA W. GILLET.

Gather'd now, from far and near,
 On this sacred spot we stand,
 Bound by everlasting Truth,
 Heart to heart, and hand to hand,
 Lay we here this Corner-stone
 Of a Temple yet to be,
 In the spirit of that Love
 That, our God, binds all to Thee.

May we build, as we have laid,
 Fair, and strong, and firm, and sure —
 Stone on stone, and arch on arch —
 Wildest storms 't will then endure;
 Like the Temple Friendship rears
 In each faithful brother's heart,
 Where the needy and the poor
 Have a shelter and a part.

LAYING A CORNER-STONE. C. M.

BY REV. D. K. LEE, D. D

O LORD, we praise Thee for Thy grace,
 And thank Thee for Thy love,
 And pray the glory of Thy face
 May shine down from above!

In FRIENDSHIP, LOVE, and TRUTH, we join,
 A band of brothers here,
 For works we pray Thou 'lt make divine,
 And bless through many a year.

This CORNER-STONE our weak hands lay
 A Temple here to build;
 And may it rise complete, we pray,
 And with Thy light be filled.

[We pour libations on this stone,
 And may Thy dews descend!
 These Flowers are strewn our love to own,
 This Wheat for Truth we lend.]

May Friendship bright our Temple grace,
 And Love its fountain be,
 And Truth spring up, and crown the place,
 With honors all from Thee.

ODE AT LAYING A CORNER-STONE.

Deep in the quarries of the stone,
 Amid vast heaps of other rock;
 In darkness hid, to art unknown.
 We found this rude and shapeless block,
 Now shaped by art, its roughness gone,
 And fit this noble work to grace,
 We lay it here, a corner-stone,
 Chosen and sure, in proper place.

Within this stone there lies conceal'd
 What future ages may disclose,
 The sacred truths to us reveal'd
 By Him who fell by ruthless foes.
 On Him, this corner-stone we build,
 To Him, this edifice erect;
 And still, until this work's fulfilled,
 May Heaven the workman's ways direct.

DEDICATION OF A CEMETERY. L. M.

BY A. B. GROSH.

Our Father, from on high look down,
 And sanctify Thine "Acre" here;
 Bid guardian angels flock around,
 And spirit-brethren, too, draw near!

Here may our unforgotten dead
 Repose in sleep Thy love has given,*
 And mourning groups be comforted,
 Submissive to the will of Heaven.

May nature's sighs, at Thy command,
 Here spread the bloom of Hope and Love;
 And evergreens, like Faith's own hand,
 Point fond affection's eyes above —

Above the frequent darkling tears
 That dim our mortal eyes on earth,
 To where Thy promise-bow appears,
 Bright presage of a higher-birth.

"For so He giveth His beloved sleep." — Psalm cxxvii. 2

FUNERAL ODE.

BY REV. A. C. THOMAS.

AIR—*Zeuner's "Missionary Chant."*

In earth's cold heart, unsealed afresh,
 We lay our brother low and lone;
 And what he *was*, while veiled in flesh,
 Shall yet be told in sculptured stone.

Told it has been, and long shall be
 Within our Temple's mystic walls;
 For Friendship, Love, and Truth decree
 His Legend in our honored Halls.

The hour shall pass, baptized in woe,
 Which now lifts up its mournful cry,
 And joy shall come with memory's glow
 Of one whose record is on high.

Then hail—all hail, redeemed from dust
 The soul that now on earth is dumb,
 And welcome, while "in God we trust,"
 The rapture of the life to come!

REBEKAH AT THE WELL.

BY REV. A. C. THOMAS.

AIR—"Of a' the airts the wind can blaw." *

The sick and lone, the sore distressed,
 The dying, clad in gloom,—
 The weary, whose appointed rest,
 Seems only in the tomb,
 Have heard a voice of thrilling tone
 With feelings none may tell,
 And hope and help have sweetly shown
 Rebekah at the Well.

Not in a cistern, in whose hush
 No type of health we know,
 But in a Fount, whose waters gush
 From living depths below,

* Or any other suitable air of 8 and 6s. Metre.

She fills her pitchers, made of clay,
Transformed to crystal bowls,
And brings refreshing draughts away
For sinking, fainting souls.

With spirit born of Heaven above
And open face unveiled,
Her ministry of patient love
Shall everywhere be hailed;
And battle-chiefs the knee shall bow,
Nor longer scoff nor frown,
When viewing on her pitying brow
The radiant Cross and Crown.

In nightly-watch and orphan-ward
She writes her blessèd creed;
The shroud and coffin oft record
Her sympathetic deed:—
And victor-palm and snow-white robe
Her triumph yet shall swell,
And celebrate, o'er all the globe,
Rebekah at the Well.

DEGREE OF REBEKAH. P. M.

BY REV. D. K. LEE, D. D.

“Man is the glory of the Lord,
And Woman is man’s glory”—
Said one who spoke the heavenly word.
And told a heavenly story.
The glory of His glory, then—
Most holy while most human—
The crowning light of God and men,
The fairest life, is WOMAN.

Woman is Heaven’s warm heart below,
This glory we accord her;
To her with honors bright shall go
The welcomes of our Order.
While Woman found a bolted door
At Athens, Rome, and Mecca,
Our Temple gates unbar before
The Daughters of Rebekah

Their smiles shall make our darkness bright,
Their virtues shall defend us
When evils lie in wait to smite,
And sinful powers to rend us.
Our Lodge, around, their hearts shall hold,
And ring their cheers and chidings.
As Aaron's robe with bells of gold
Rang out the heavenly tidings.

Their prayers shall bring sweet blessings down;
Their hymns sound our thanksgiving;
Their hands our works of mercy crown,
Their lives exalt our living.
O God, bless woman with Thy love —
With fairest honors deck her,
And clothe with beauty from above
The Daughters of Rebekah!

SONG.—THE RAINBOW.

BY MRS. S. J. HALE.

O beautiful Rainbow, all woven with light,
There's not in thy tissue one shadow of night!
It seems as heaven open'd when thou dost appear,
As if a light vision of angels drew near,
And sung — "The Rainbow! The Rainbow!
God's smile is here!"

I think, as I'm gazing thy colors to mark,
How, over the mountain, where rested the Ark,
Those saved from the deluge, with wond'ring eye,
Beheld the first Rainbow burst over the sky —
And sung — "The Rainbow," &c.

And thousands of ages have flourish'd and fled,
Since on the first Rainbow God's promise was read:
Man dies, and earth changes; but still doth endure
That signet of mercy, fresh, lovely, and pure.
Then sing — "The Rainbow," &c.

FUNERAL ODE.

BY REV. BR. J. G. FORMAN

AIR — Pleyel's Hymn.

Brother, to thy grave we come—
 Portal of thy heavenly home—
 Hearts, with silent grief opprest,
 Bear thee to thy place of rest.

Voices sighing through the trees,
 Wafted on the passing breeze,
 Tell us all that life is brief,
 Fading like the autumn leaf.

Though in the Grand Lodge above.
 We remember thee in love;
 Yet our Lodge has lost thee here—
 'T is for this we shed the tear.

In the earth we lay thee low,
 Yet upon thy grave shall grow
 Evergreens, like these we bring,
 As our last, sad offering.

FUNERAL HYMN. L. M.

BY REV. D. K. LEE, D. D.

O, Brothers, travelling hand in hand!
 On life's long road again we pause,
 And here in grief and mourning stand,
 As one more from our ranks withdraws.

With us he shared the pains and joys
 That rise along our pleasant way—
 The labor which our strength employs—
 The toil and guerdon of the day

And now he quits our weary train
 And marches o'er the heavenly heights.
 But we shall walk with him again,
 And share his rest and his delights.

God, comfort us—our brothers bless,
 While this dear friend Thy love receives
 Raise the sad mourner from distress,
 And gladden every heart that grieves.

DISMISSION.

For the close of Social or Public Occasions.

BY A. B. GROSH.

AIR — “ *Good night and joy be wi’ ye a’.* ”

“Depart in peace!” ye favor’d few,
 For night now calls us to repose:
 In pleasant dreams may you renew
 The joys that have our evening closed.
 May *Friendship’s* visions round you press,
 And *Love’s*, more tender, warm each heart,
 To make refreshing, sweet, your rest—
 “Depart in peace!” dear friends, depart!

“Depart in peace?” for knowledge here
 Has shed abroad her radiant light,
 The heart to warm—the mind to cheer,
 Through slumbers of the peaceful night.
 And when to-morrow’s sun shall rise,
 Oh, be that *Truth* to practice given,
 Till life shall end—then hear the voice,
 “*Depart in peace, from earth to heaven!*”

FRIENDSHIP, LOVE, AND TRUTH.

BY JAMES MONTGOMERY.

[N. B.—This is the earliest Odd-Fellow’s Song known as such.]

When Friendship, Love, and Truth abound,
 Among a band of brothers,
 The cup of joy goes gayly round,
 Each shares the bliss of others:
 Sweet roses grace the thorny way
 Along this vale of sorrow;
 The flowers that shed their leaves to-day
 Shall bloom again to-morrow.
 How grand in age, how fair in youth,
 Are holy Friendship, Love, and Truth!

On halcyon wings our moments pass,
 Life’s cruel cares beguiling;
 Old Time lays down his scythe and glass,
 In gay good-humor smiling;

With ermine beard and forelock gray,
His reverend front adorning,
He looks like Winter turned to May,
Night softening into Morning.
How grand in age, &c.

From these delightful fountains flow
Ambrosial rills of pleasure;
Can man desire, can Heaven bestow
A more resplendent treasure?
Adorn'd with gems so richly bright,
We'll form a Constellation,
Where every Star with modest light
Shall gild his proper station.
How grand in age, &c.

APPENDIX B.

BUSINESS FORMS.

No 1.—*Application for Initiation and Membership in a Subordinate Lodge.*

[Reading, May 1st, 1849.]

To the Officers and Members of [Salome] Lodge, No. [105] I. O. O. F. of [Pa.]

Gentlemen:—Having conceived a favorable opinion of Odd-Fellowship, and read a copy of your Constitution and By-Laws, I ask to be initiated into the Order, and become a member of your Lodge.

My residence is in [South Fifth street,] my age is [thirty-one] years, and my occupation that of a [Carpenter.] If admitted, I promise obedience to the usages and laws of the Order and of the Lodge.

The Proposition Fee accompanies this.

Very respectfully yours,

Proposed and recommended by

[ADAM SMITH.]

[THOMAS JONES.]

The Proposition Fee [\$3.00] received, and the Proposition referred to

Brs. [JOHN JACOBS,]
[WM. DARE,] and
[SAML. JOHNSON.]

Attest: [WILLIAM WAKE,] Secretary.

No. 2.—*Report on Application.*

To the N. G., V. G., Officers, and Members of [Salome] Lodge No. [105,] I. O. O. F. of [Pa.]

Your Committee to whom was referred the application of [Adam Smith] for [*state whether membership by card or initiation*] respectfully report, that we have performed the duty assigned us,

and find the candidate [*worthy or unworthy*] and recommend that he be [*elected or rejected*] accordingly.

[*If an applicant on Card, state the terms on which he is to be received, if worthy.*]

Respectfully yours, in F., L., and T.,

[*Signed by Committee.*]

[*Date.*]

No. 3.—*Certificate for Degrees.*

To [Berk County Degree Lodge, No. 8, I. O. O. F. of Pa., at
[Reading.]

This certifies that [Adam Smith] a member in good standing in [Salome] Lodge, No. [105,] and properly qualified, having been duly balloted for, was, this evening, elected to receive the [First and Second] Degrees of the Order. You are therefore hereby requested and authorized to confer the same on him, he paying you the fees for so doing.

Witness the seal of the Lodge this [7th] day of [August, 1849.]

[Salome Lodge Seal.]

[WILLIAM WAKE,] Secretary.

Fees received [50 cents,] and Certificate approved by [Degree Lodge, No. 8,] August 10th, 1849. [JAMES LONG,] Scribe.

No. 4.—*Certificate of Standing and Grade in a Subordinate Lodge.**

To all whom it may concern, this certifies that [Adam Smith] is a member of the Third Degree, in good standing in [Salome] Lodge, No. [105,] I. O. O. F. of [Pa.].

Witness the seal of our Lodge this [13th] day of [November, 1849.]

[JOHN BROWN,] N. G.

[Seal of Salome Lodge.]

Attest: [WILLIAM WAKE,] Secretary.

No. 5.—*Application to be admitted into an Encampment.*

[Reading, Nov. 14th, 1849.]

To the C. P., H. P., Officers and Members of [Hebron] Encampment, No. [8,] I. O. O. F. of [Pa.]

Brethren:—Having read a copy of your Constitution and By-Laws, I now solicit initiation into the Patriarchal Order, and membership in your Encampment. The accompanying Certificate will show my grade and standing in [Salome] Lodge. My residence is in [South Fifth street,] my age is [thirty-one] years, and my occupation is that of a [Carpenter.] If admitted, I promise

* To accompany No. 5, or for other purposes that are lawful and proper.

to obey the laws of the Order and of the Encampment. Enclosed I send the Proposition Fee.

Very respectfully, your Bro. in F., L., and T.,

Proposed and recommended by [ADAM SMITH.]
[JOHN FRANKS.]
Proposition Fee [\$4.00] received, and the Proposition referred to
Patriarchs [JAMES RICHARDS,]
[JAMES WILSON,] and
[LEVI WOOD.]
[Nov. 16th, 1849.] [JOHN JAMES,] Scribe.

No. 6.—*Application for Benefits in Sickness.*

[Lancaster, June 5th, 1850.]

To the N. G., V. G., Officers and Brethren of [Salome] Lodge,
No. [105,] I. O. O. F. of [Pa.]

Brethren:—On the [10th] day of [May last,] (as formerly reported to you,) I was prostrated by a severe illness, and disabled from following my occupation until [Monday] last. I send the certificate of my physician, and the statement of the N. G. of Monterey Lodge of this city. I therefore claim benefits for three weeks. If granted, please pay to my wife, whose receipt will be as my own.

Fraternally yours, in F., L., and T., [ADAM SMITH.]

Physician's Certificate.

[Lancaster, June 4th, 1852.]

(Addressed as above.)

This certifies that I was called to visit Mr. [Adam Smith] professionally, on the [10th] day of [May last,] and found him prostrated by a [severe] attack of [bilious diarrhoea.] I have attended him from that to the present time, and know that he was unable to attend to his usual occupation before [yesterday.]
[JOHN FITCH,] M. D.

N. Grand's Statement.

(Dated and addressed as above.)

Having visited Br. [Adam Smith] during his illness, [on the 18th, and again on the 25th of May last,] and being personally acquainted with [Dr. Fitch] as a man of honor and veracity, I have no doubt the above statements are correct, and that Br. [Smith] is entitled to benefits for [three] weeks, so far as disability to labor constitutes such claim.

Fraternally, in F., L., and T., [JAMES LOGAN,] N. G.
[Seal of Monterey Lodge.]

Attest: [R. WEIDMAN,] Secretary.

N. B.—Application for benefits to an Encampment is in the same form, only changing address, &c. Of course, if the By-Laws of the body applied to, requires other or different proof from that given in form above, or if the case itself requires other certificates, the applicant will make the requisite changes.

No. 7.—*Application for Admission by Card.*

[Fort Plain, Nov. 10th, 1851.]

To the N. G., V. G., Officers and Brethren of [Montgomery] Lodge,
No. [164,] I. O. O. F. of [Northern New York.]

Brethren:—Herewith I present my Card of Withdrawal from
[Salome] Lodge, No. [105,] I. O. O. F. of [Pa.,] and respectfully
ask to be admitted a member of your Lodge by deposit of the
same.

Fraternally yours, in F., L., and T., [A. B. GROSH.]

Presented and recommended by [L. FOX.]

Referred to [3 brethren.]

[S. KELLER,] Secretary *pro tem.*

N. B.—The application for admission by deposit of Card or Initiation
into an Encampment is the same, except the necessary change of address,
and name of the body addressed.

No. 8.—*Petition for a Warrant of a Subordinate Lodge.*

To the [Grand Sire, Officers, and Members] of the Grand Lodge
of [the United States.]

The Petition of the undersigned, holding Withdrawal Cards from
Lodges named opposite to our signatures respectively, and legally
recognized by your R. W. Body, respectfully represents, that it would
be consistent with the advantage of the Order, to establish a Sub-
ordinate Lodge, to be located at _____ in the State of _____

Wherefore your Petitioners pray that a Warrant may duly issue
in pursuance of the Laws of your R. W. Body.

Dated at _____ this _____ day of _____

No. 9.—*Petition for a Warrant of a Subordinate Encampment.*

To the M. W. G. Master and Members of the Grand Lodge of [New
York.]

The Petition of the undersigned Patriarchs, holding Withdrawal
Cards, from the legal Encampments set opposite our names, [or in-
structed in the Encampment Degrees, under commission of the Grand
Sire,] respectfully represents, that it would be consistent with the
advantage of the Order, to establish a Subordinate Encampment,
to be located at _____, in the State of _____

Wherefore, your Petitioners pray that a Warrant may duly issue
in pursuance of the Laws of the R. W. Body.

Dated at _____, this _____ day of _____

No. 10. — *Resignation of Membership.*

[Marietta, Pa., June 3d, 1867.]

To the [N. G., V. G.,] Officers and [brethren] of [Donegal Lodge] No. [129] I. O. O. F. of [Pennsylvania.]

BRETHREN — I feel constrained to sever my connection with your [Lodge] and the Order, and therefore tender this my resignation of membership therein. I consider my pledge of honor as binding out of the Order as in it.

Wishing you prosperity in every good word and work, I remain,
Respectfully yours,

[HENRY HOME.]

No. 11. — *Certificate of Resignation.*

[Donegal Lodge], No. [129], I. O. O. F.,
June 9th, 1867.

We certify that Henry Home, being free from all charges in our [Lodge] and Order, has resigned his membership in the same, and said resignation has been duly accepted. He is therefore no longer a member of our [Lodge] and Order.

In witness whereof we have hereunto set our names and the seal of the Lodge at the date above written.

[SEAL.]

[HORACE HONOR, N. G.]

Attest: [ROBERT RIGHT, Secretary.]

No. 12. — *Form of Card presented to Wife or Widow of an Odd-Fellow.*

FRIENDSHIP, LOVE, AND TRUTH.

INDEPENDENT ORDER OF ODD-FELLOWS.

To all to whom these presents shall come, greeting:

This certifies, that _____, whose name is indorsed on the margin of this Card, in her own proper handwriting, is the [wife] of our well beloved Brother who (is) a member of Lodge No. _____ held at _____ and working under authority of a Charter duly granted by authority of the Right Worthy Grand Lodge of the _____. We therefore recommend her to your Friendship and Protection wherever she may be, throughout the world, for the space of _____ and no longer.

In witness whereof, we have subscribed our names and affixed the Seal of our Lodge, this _____ day of _____ in the year _____

[L. S.]

_____, N. G.
_____, V. G.

_____, Secretary.

No. 13. — *Order for the Term P. W.*

[Reading, Pa., January 3, 1868.]

To the [N. G.] of [Donegal] Lodge, No. [129], I. O. O. F. of [Pennsylvania.] Please communicate to Brother [C. C., P. G.], a member in good standing in this [Lodge], the P. W. and E. of the current Term, he being entitled to the same, and oblige

Yours, fraternally, in F., L., and T.,

[WM. SMITH, N. G.]

[SEAL.]

Attest: [JACOB JONES, Secretary.]

No. 14. — *Order for the A. T. P. W. for a Member, or Daughter of Rebekah's A. P. W.*

[Shenandoah Lodge, No. 95, I. O. O. F., of the State of New York.
Utica, July 1st, 1868.]

To the [Noble Grand] of any [Lodge] of the I. O. O. F.

The bearer [Brother, Patriarch, or Sister (as may be). Name as in the card] holding a legal card from this [Lodge], dated the [first] day of [July], eighteen hundred and [sixty-eight], for the period of [six] months, is entitled to the [A. T. P. W., or A. P. W. of the Deg. of R.] for the current year, which please communicate to [him] after due examination—whereupon you will retain or destroy this letter.

[SEAL.]

_____, [N. G. or C. P.]

_____, [Sec. or Scribe.]

N. B. — Have the card signed in your presence.

_____, [N. G. or C. P.]

No. 15. — *Certificate for Past Official Degrees.*

[Date.]

To the D. D. G. Master of [Oneida] District of I. O. O. F. of [New York.]

This is to certify that Brother [James Grant] has lawfully and faithfully served the required terms of office [as Secretary, as Vice-Grand, and as Noble Grand] in [Oneida] Lodge, No. [70], I. O. O. F. of the State of [New York,] and is therefore entitled to receive the Past Official Degrees of those several offices; and you are therefore respectfully requested to confer the same upon him in proper form.

Fraternally yours in F., L., and T.,

[JAMES BROWN, N. G.]

[SEAL.]

Attest: [SAMUEL SCRIBE, Secretary.]

No. 16.—*Certificate of Past Noble Grand.*

To the Right Worthy Grand Lodge of the State of [Pennsylvania].
I. O. O. F.

Lodge, No. —.

This is to certify, that Bro. Past Grand _____ is a member in good standing in this Lodge—that he has received the First, Second, and Third Degrees of the Order—that he has been duly elected to, and has served in, the office of Noble Grand for one Elective Term next ensuing his election, discharging the duties of his office in a satisfactory manner; and that he is entitled to membership in the Grand Lodge of [Pennsylvania;] we therefore respectfully request that he may be acknowledged accordingly.

Witness our hands and the Seal of the Lodge, at
in the State of [Pennsylvania], this _____ day of

A. D. 18 _____.

[SEAL.]

_____, N. G.

_____, Secretary.

No. 17.—*Representative's Certificate to Grand Lodge.*

To the Right Worthy Grand Lodge of [Pennsylvania], I. O. O. F.

This is to certify, that P. G. _____ has been duly elected the Representative of this Lodge, in your body, to serve until the [first] day of [July], 18 _____.

In witness whereof, we have hereunto set our hands, and affixed the Seal of _____ Lodge, No. _____, this _____ day of _____ 18 _____.

[SEAL.]

_____, N. G.

_____, Secretary.

NOTE.—By proper changes in the words enclosed in [brackets], all the foregoing forms can be adapted to any jurisdiction, Lodge, or Encampment. But in all cases where the ruling Grand Body has prescribed other forms, those prescribed forms should be used, of course, in preference to these. The above are to be used only where better forms are not furnished.

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